THE

Young Mans GUIDE

TO

Blesednes

OR,

SEASONABLE DIRECTIONS

FOR

YOUTH

IN

their unconverted state.

By R. MAYHEW Minister of the Gospel.

ECCL, XII. 1. *Remember now thy Creator in the days of thy Youth, &c.*

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To my Dear Children.

Dear Children,

'TWas *Jacob* that ſaid to *Pharaoh*, *Theſe be the Children which God hath graciouſly given thy Servant.* Oh that I could ſay, *Ye are the Children, which the God of Grace, hath indulged the Grace of God!* Grace is a Pearl of that worth and weight, that the whole Univerſe is not able to weigh againſt it. The *Topaz* of *Ethiopia* is but a Pebble to this Pearl. 'Tis Grace that entitles and entails Glory; Grace is Glory in the bud, Glory is Grace in the flower; Grace and Glory differ not in kind, but in degree; Grace is Glory Militant, Glory is Grace Triumphant. 'Tis the ſame ſtate in another ſtature: when Time ſhall go into Eternity, then Grace ſhall go into Glory. *The wa-*

Gen. 33. 5.

Non ſpecie ſed gradu.

Joh. 4. 14.

ter that I ſhall give him, ſhall be in him a Well of water, ſpringing up into everlaſting life. As it is true, no Sun, no light; no tree, no fruit; It is as true, no Grace, no Glory; no Holineſs, no Happineſs. If (therefore) a Grave-change do antecede a Grace-change, wo, wo, wo to that ſoul for an Eternity.

Good Parents, good Tutors, good Maſters, and good Guardians, (with whom children are) are a great mercy. 'Tis true, godleſs Parents may have godly children; *Amnon* had a *Joſiah*, *Abijam* had an *Aſa*. But when the Mother is an *Hittite*, and the Father an *Amorite*, the Daughter ſeldom proves an *Iſraelite*. 'Tis as true, godly Parents may have godleſs children; *Adam* had a *Cain* as well as an *Abel*; *Abraham* had an *Iſhmael* as well as an *Iſaac*; *Iſaac* had an *Eſau* as well as a *Jacob*; *Jacob*, as he had by (*Rachel*) an advancing *Joſeph*, ſo by (*Leah*) an abaſing *Simeon*. Now, though

though Parents cannot entail their personal perfections, or imperfections, upon their posterities; for, as the child cannot go to Hell for his Fathers sin, but for his own; *The soul that sinneth shall die*; so the Child cannot go to Heaven by his Fathers Copy; he must believe, or be damned; yet the Children of Believers are neareſt a bleſſing, and their probabilities for mercy are faireſt. Such children have great Advantages above others: They have a ſtock of prayers, and Tears a going: they have the example (of) Parents, and inſtruction (from) Parents. Did not *Abraham* read Divinity-Lectures to his Family? Was not *Monica* a fervent and frequent, a cordial and conſtant Suppliant, at the Throne of grace, for her Son *Auguſtine*, and was not the ſucceſs ſweet? Train up a Child in the way that he ſhould go and when he is old, he will not depart from it. Grace, runs (as it were) in a Line.

Eze. 18 Mar. 16. 16.

Gen. 18. 19.

Pro. 22. 6

when

When I call to remembrance the unfeigned faith that is in thee, which
2 Tim. 1. 5. dwelt firſt in thy Grandmother *Lois*: and thy Mother *Eunice*, and am perſwaded is in thee alſo. The Children of Parents (truly gracious and godly) are under promiſe. I will poure wa-
Iſa. 44. 3. ter upon him that is thirſty, and Floods upon the dry ground: I will poure my ſpirit upon thy ſeed, and my bleſſing upon thine Offering. As for me,
Iſa. 59. 21. this is my Covenant with them, ſaith Jehovah, my Spirit that is upon thee, and my words which I have put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, ſaith Jehovah, from henceforth, and for ever. A mans Children are himſelf: the Child is a Father multiplied: Thoſe Children, are not loſt to their Parents (when they die) who are not loſt to God (while they live.)

Children, the Glory of God ſhould be

be our firſt and laſt: this ſhould be the white in our eye, at which we ſhould level every Arrow; this muſt be propounded as the utmoſt and ultimate end of all our actions; Now, (next unto this glory and your good, together with the good of others) for two Reaſons have I prepared this for the *Preſs*, that the *Preſs* might prepare it for your peruſal. Primum & Ultimum

1. Becauſe God was pleaſed to give a welcom to a little Tract of mine, that was formerly printed, Entituled, *Love, to the Life.*

2. Becauſe, I have little, if any thing elſe, to leave you. I am reduced to an aſtoniſhing ebb; I have but a very little Meal in my Barrel, and Oyl in my Cruſe; but bleſſed be God for a Crum; for a Drop. He that deſerves nothing ſhould be content with any thing: Nature is ſatisfied with a little, Grace with leſs: Take this (therefore) that hath for its Title, *A Paternal Gift for a Paternal Portion.*

It

Mr. Bolton

It was the Charge of a worth
Miniſter, upon a dying bed, to h
Children, that they ſhould not da
to meet him at the laſt day in an un
Mat. 25. 34 41. regenerate ſtate. Oh, that I may no
meet you in a Chriſt-leſs, and Grace
leſs ſtate then! Oh! the thoughts o
theſe words cauſe me to tremble, le
Chriſt ſhould ſay to Parents, *Come y
bleſſed*, and to Children, *Go ye cur
ſed.*

Gal. 3. 26. Now, that ye may be all the chil
dren of God by faith in Chriſt Ieſus
Mat. 25. 4. that ye may not have Oil (onely) i
your Lamps, but (alſo) in your Ve
Rev. 3. 1. ſels; that ye may not have (onely)
2 Tim. 3. 5 name to live, but (alſo) the natur
of life; that ye may not look one wa
and vow another: *Having a forme*
Gal. 2. 20 *Godlineſs, but denying the Power ther
of*; that ye may not hang on th
out-ſide of the Ark, but have a li
from (Chriſt) and for (Chriſt), an
2 Co. 5 15. (with) Chriſt; that the eternal Go
may be your *Refuge*, and underneat

y

you *everlaſting armes*; that the God of *Abraham*, *Iſaac* and *Jacob*, may be your *God*, *Guide*, and *Guard*, bleſſing your ſouls, and this Mite unto your ſouls, humbly, and heartily pray;

John 17. 24.

Deut. 33. 27.

Dear Children,

Your dear Father, according to the Fleſh,

RI. MAYHEW.

TO

To the READR.

Reader,

A Writing may ſpeak, when the Writer (do) not, when the Writer (dare) not, when the Writer (cannot:) yea, which is more, when the Writer (is) not. Books may ſpeak when men are ſpeechleſs; yea, when men are lifeleſs. Though there be many (good) Books, and theſe (may) be read, yet there is the Bible, (which is the Book of Books) and this (muſt) be read, Bleſſed is (he) or (ſhe) which readeth (that) Book, and keepeth thoſe things which are written therein. Rev. 1. 3.

As it is true, there is a (ſo) believing; but of them that believe to the ſaving of the ſoul: A (ſo) doing; Bleſſed is that ſervant, whom his Lord when he cometh ſhall find ſo doing: And, a (ſo) running; ſo run, that ye may obtain: It is as true, there is a (ſo) reading. Underſtandeſt thou what thou readeſt? Now, that thou mayſt not (only) read, but (ſo) read Gods Book, and Mans Book, (if the Book of Man be according to the Book of God) take theſe following Directions. Heb. 10. ult. Mat. 24. 46. 1 Co. 9. 24 Acts 8. 30.

Be conſcientious in reading. 'Tis not enough Direct. 1.

enough to (own) Duty, but we must be (one with the Duty which we (own). 'Tis not (*cursory*) *but a (cordial) and (conscientious reading, that's promising for an advantageous issue.* Whatsoever ye do, do it heartily *from the heart, from the very soul.*

ἐκψυχῆς. Col. 3. 23.

2. *Let not one Duty justle out another. There's hearing as well as reading; and praying as well as hearing; pray, before thou readest, and pray over what thou readest. Not (only) reading, but (also) exhortation and doctrine, were (at the same time) and (with the same breath) imposed by* Paul *upon* Timothy. Give thy self to reading, to exhortation, and to doctrine.

1 Tim. 4. 13.

3. *Engage the Spirits Influence and Impress. It will be to little purpose and profit to engage in this work, without the Spirit;* 'Tis *the Spirit that searcheth all things, yea, the Depths of God; so the Greek.*

τὰ βάθη 1 Co. 2. 10

4. *Let thy heart be a Cabinet for what thou readest.* Jewels *are not (onely) to be looked upon, but (also) to be locked up. Be in a holy imitation of that holy Matron who kept the sayings of her (Son), yea, of her (Saviour) in her heart.*

Luk. 2. 51

5. *Make Faith of what thou readest. There must be believing, as well as reading;* For *as the (Precept) is a (Rule) for Obedience, so the (Promise) is a (Ground) for faith.* 'Tis

like to be with (*Reading*) as it was with (*Preaching*) not profiting, not being mixed with faith. Heb. 4. 2.

6. *Look unto Jesus. There's no going about this work, without Christ*; For without him we can do nothing. *Look unto him* (*therefore*) *as the* (*Actor*) *as well as the* (*Author*) *of Grace.* Ioh. 15. 5.

Now, that (*this*) *Christ may be* (*with*) *Thee, and signally bless reading* (*unto*) *Thee, cordially prays,*

Reader,

Thy Friend and Servant,
for Jesus sake,

RI. MAYHEW.

THE

THE CHILD'S DUTY.

ECCL. 12. 1. first part thereof.

Remember (now) thy Creator, in the days of thy Youth.

THAT *Solomon (Iſraels Sage)* is the *Pen-man* of this *Book* of *Eccleſiaſtes* (or the *Preacher,*) appeareth, both from the *Style* thereof, and from the *Title* thereof. In this *Book*, ye have the *Inſcription* of it, and then a general *Propoſition* about it.

1. An *Inſcription*. *The Words of the Preacher, Son of* David, *King in* Jeruſalem. Now, in this *Inſcription*, you have a *Deſcription* of *Solomon*, in a threefold *Relation*. 1. In his *natural* Relation, *the Son of* David. 2. In his *Civil* Relation, *King in* Jeruſalem. And, that this is *Solomon*, is *evident*, for *David* had no *other Son King in* Jeruſalem. 3. In his *Spiritual* Relation, A *Preacher*; *The words of the Preacher, Son of* David, *King in* Jeruſalem. Eccl. 1 1.

2. A general *Propoſition.* This ſets fort
the utter inſufficiency of all things under th
Sun, to make a man truly happy and ble
ſed; together with the extream *vani*
which is in them, in *order to ſuch an end*
Now this is proved two ways.

1. From the *Mortality* of man. *One Ge*
neration paſſeth away, and another Generatio
Eccl. 1. 4. *cometh, but the Earth abideth for ever.*

2. From the *Inſtability* of all other *Creature*

1. In reſpect *of their weakneſs, to miniſte*
ſatisfaction to ſo noble a creature as man. Th
Sun ariſeth, goeth down, and haſteth to th
Eccl. 1. 5, 6, 7. *place where he aroſe. The wind goeth towar*
the South, and turneth about unto the North
it whirleth about continually, and returneth a
gain to its Circuits. All the Rivers run int
the Sea, yet the Sea is not full; unto the plac
from whence the Rivers come they return.

2. In reſpect of the *reſtleſs* and *fruitleſ*
labour, *which is taken in ſeeking ſatisfactio*
from ſuch things, as only *affect* the *ſenſes*
All things are full of labour, man cannot utte
Eccl. 1. 8. *it: the eye is not ſatisfied with ſeeing, nor th*
ear filled with hearing.

3. In reſpect *of the continued Viciſſitudes*
and Returns of the ſame things. The thing
that hath been, it is that which ſhall be; and
Eccl. 1. 9, 10, 11. *that which is done, is that which ſhall be done;*
and there is no new thing under the Sun, &c.

4. From

4. From *Solomons* own *Experience* in theſe things, *Vanity of vanities, ſaith the Preacher, all is vanity. This alſo is vanity and vexation of ſpirit.* Not (onely) *vanity*, and ſo unable to *ſatisfie* the *ſoul*; but (alſo) *Vexation*, cauſing much *ſorrow* of *heart*, to thoſe *that are inordinately converſant about them.* Eccl. 1. 2. chap. 2. 26.

But, to the Text, *Remember (now) thy Creator in the days of thy youth.* Now, remember now; In the *Greek*, and vulgar *Latin*, now) is (*and*) *And remember thy Creator in the days of thy youth.* 'Tis well read either way This *Text* is an *Exhortation* unto a *timely* and *youthful* remembring of *God*: and ſo look like an *Inference drawn from the vanity of Childhood*, and youth (with which the former *Chapter* ends; for *childhood and youth are vanity*) Remember (now) thy *Creator* in the *days* of thy *youth.* Wherein you have the *Object*, the *Act*, and the *Seaſon* for that *Act* upon thee. Eccl. 11. 10.

1. The *Object*, *Creator*, or *Creators*, *Father*, *Son* and *Spirit*; the firſt *purpoſing*, the ſecond *purchaſing*, the third *Perfecting*.

2. The *Act*, *Remember*. This *word* hath *various* ſignifications, but *properly* it ſignifies to *call* to *mind*, or *keep* in *mind*, yea, to *call* to *mind* and *keep* in *mind*. Thus *Peter remembred the words of the Lord.* He *reflected* what he had *been a doing*, and *recorded* what he had *done.*

So then, a remembrance, is (properly) a ca
to mind, and keeping in mind. Art thou
to call my sin to remembrance, and to slay
son?

3. The *Season. Now,* or in the *days* of
Season. *Youth.* Here's the *Season*; for the *Act,*
on the *Object*; in the *days* of thy *Youth.*
not said, in the *Years* of thy *Youth,* but in
days of thy *Youth*; It is not said, in the *T*
of thy *Youth,* but in the *days* of thy *You*
to *intimate,* that our *life* is but a *few da*
it's but a *vapour*; a *span*; a *flower*; a *shadow*
dream. Though *Death* be before the
Mans *face,* yet *Death* may be behind
young Mans *back*: In the *days* (therefo
of thy *youth,* while thou art yet *young,* ve
young, in the *beginning* of thy *days, remem*
thy *Creator,* yea, *Creators, Father, Son* a
Spirit: Remember the *Will* of the *first,* t
Worth of the *Second,* the *Work* of the *Thi*
To the *making* of *Man,* a *Council* was *cal*
Gen. 1. 26 in *Heaven*; *Come, let us make man. Reme*
ber the *Father,* so, as to *know him*; and
(*inwardly*) yea, (*intimately*) *acquainted* wi
him: *Remember* the *Son,* so, as to believe
him, and rest upon him: *Remember* the *Sp*
rit, so, as to *feel* his *Power,* and his *Presen*
and to *experience* his *Influence.* Thus, ye
much more then thus, *remember* thy *Creator*
Meditation. in the *days* of thy *youth.*

T

roperly) a call That *young ones*, *muſt concern their*
Art thou *cals*, *with the Concerns of their ſouls*,
and to ſlay *the days of their youth.* It is a duty
cumbent upon thoſe that are *young*,
the *days* of d that while they are young, to concern
r the *Act*, eir ſouls, with the Concerns of their ſouls.
hy *Youth.* 'hoſe that are *young*, even *while* they are
uth, but in ung, are to *remember*, that is, *call* to *mind*,
id, in the *Ti* d *keep* in *mind*, the *Concerns* of their
of thy *Youls.*
t a *few da* In the *managing* of this *meditation* (as I
r; a *ſhadow* n more or leſs under a divine *Gale* and
before the *uſt*) I ſhall propound two things by *way* of *Method.*
e behind *thod*; the *Proving* and the *Improving*
(therefo it.
t *young*, ve 1. Now, here I ſhall make an innocent
ys, *remem* *quiry* after two things.
ther, *Son a* 1. What theſe *Concerns* of the *ſoul* are, *The Proving of it.*
the *firſt*, therewith thoſe that are *young*, are to *con-*
of the *Thi* *rn* their *ſouls* in the *days* of their *youth.*
cil was *call* 2. Why thoſe that are *young*, are to *con-*
an. Remem *rn* their *ſouls*, with their *ſoul-Concerns*, in
him; and he *days* of their *youth.*
uainted wi 1. What theſe *Concerns* of the *Soul* are,
to believe herewith thoſe that are *young*, are to *con-*
ber the S *rn* their *ſouls* in the *days* of their *youth.*
his *Preſenc* I can but *touch* upon the *Concerns* of the
Thus, ye *ul*, and therefore can give you but a *Taſt*
ny *Creator* f *ſoul-concerns.* I am *conſcious* to my *ſelf*,
at my *line* is too *ſhort* to ſound this *bottom*,
*T*nd *fathom* this *Depth.* But

Queſt. But what are the *Concerns* of the *Soul?*

Solution. The *concerns* of the *Soul* are *Grace* and *Glory*; *holineſs* here, and *happineſs* hereafter; a *heaven* here, and a *heaven* hereafter; a *believing* in *Chriſt* here, and a *being* with *Chriſt* hereafter; *Grace* here, and *Glory* hereafter, are *undoubtedly* the great *concerns* of the *ſoul.* But, to ſpeak to theſe *diſtinctly.*

Grace. 1. *Grace. Grace*, muſt needs be a great *concern* of the *ſoul*, whether ye conſider the *Excellency* of it, or the *Neceſſity* of it.

The Excellency of it. 1. The *Excellency* of it. *Grace* in the *ſoul* is the *Ornament* of the *ſoul.* As the *Firmament* is without the *Sun*, ſo is the *ſoul* without *grace.* As the *body* without the *ſoul*, ſo is the *ſoul* without *grace.* Now, what would the *world* be without the *Sun*, but *darkneſs*? perfect *darkneſs*? Its perfect *night* to the *ſoul*, before *Chriſt* and *Grace* ariſe there. What's the *body* without the *ſoul*, but a dead *carcaſs*? 'tis *action-leſs*, and *motion-leſs*, becauſe *ſoul-leſs* and *life-leſs*; for, as the *ſoul* is the *life* of the *body*, ſo *Chriſt* is the *life* of the ſoul. *I live, yet not I, but Chriſt liveth in me*; yea, *Chriſt* does not only *live* in me, but (He) is my life. *When he who is our life ſhall appear. To me to live is Chriſt.* *Grace* and *Truth* do not only come by *Chriſt*, come

Gal. 2. 20.

Col. 3. 4.

come along with *Chriſt*, but *Chriſt* himſelf is a *gift* of *Grace*. *So God loved the World, that he gave his only begotten Son.* *Grace* is of ſuch *worth*, and of ſuch *weight*, as that 'tis not for me to ſay of what *worth* it is, of what *weight* it is. And, not only *Grace* in *God*, but *grace* in the *ſoul*; the *work* of *grace* there, and *grace* wrought out there, is worth a *world*, a thouſand *worlds*, ten thouſand worlds, if there were ſo many. John 3.16

2. The *Neceſſity* of it. *Salvation* is a great *concern* of the *ſoul*, and (therefore) this muſt needs be a great thing; but no *ſalvation* without *grace*. Is not that a bleſſed *Parentheſis*? *By grace ye are ſaved.* 2. *The Neceſſity of it.* Eph. 2.5.

The Grace of God which bringeth ſalvation. Certainly, *Salvation* is a *great* thing, a *glorious* thing, but this is by *Grace*. The *free-grace* of God, is the *primum mobile*, the *wheel* that ſets all a *going*, the *moving* cauſe, the *active* and *paſſive obedience* of *Chriſt*, the *meritorious cauſe* of this *ſalvation*. Ask the *Papiſts* what pains do he *ſeemingly* take? witneſs his *Expence*, witneſs his *Faſting*, witneſs his *whipping*, witneſs his *Pennance*, *Pilgrimage*, *&c.* Ask the *Sinner*, that's *ſailing* by the *Gates* of *Hell*, Tit. 2.11.

and what would he not give for *ſalvation*, if he could have it for *money*? Ask the *Saint*; the *man*, or the *woman*, that is, under *doubt* and *darkneſs*, *Lord*, do what thou pleaſeſt! *Lord*, do when thou pleaſeſt! lead me thorough the *water*, lead me thorough the *fire*, ſo thou wilt but *lead* me to thy *ſelf*, that I may be *ſaved* at laſt. This *Soul* cries out (as *Auguſt.* one did) *Lord*, here *beat* me, and *buffet* me; here, *bleed* me, and *burn* me, ſo thou wilt but (hereafter) *ſave* me! 'Tis true, the word, *Grace*, hath a *variety* of *Acceptations*, in the holy *Scriptures* of *Truth*; but, by *Grace*, I principally *Intend* the *Graces* of the *Spirit*; *Grace*, wrought in the *Soul*, and *Grace* wrought-out for the *Soul*, that it may be *Holy*, and *Heavenly*, which is the great *Concern* of the *Soul*. Thus *Grace* here; a *heaven* here, *holineſs* here, a *being* in Chriſt here, is the *ſouls* great *concern*,

Glory. 2. *Glory*. As *Grace* (here) So *Glory* (hereafter) is the *Souls* great *Concernment*. *Grace*, is the *way* to *Glory*; *Holineſs*, is the *way* to *Happineſs*. *Without holineſs, no man* H. b 12. 14. *ſhall ſee the Lord*. *Grace*, is the *Seed*; *Glory* is the *Flower*. *Grace*, is *Glory* in the *Bud*; *Glory*, is *Grace* in the *Flower*. Oh, where is the *Soul*, that have a *Hell* here, but would have a *Heaven* hereafter? Oh, ſay the *Soul*, let me get to *Heaven* at laſt, though I *Swim* through

through a *Sea* of *Blood*; Now, for a *Soul* to be *created* in *Chriſt*, and *Glorified* with *Chriſt*; for a *Soul* to have a *Being* in *Chriſt*, (through *Grace*) here, and a *Being* with *Chriſt* (in *Glory*) hereafter, muſt needs be a great *Concernment* of the *Soul*. The great *Doctor* of the *Circumciſion*, looked upon *Grace* (from) *Chriſt*, and *Glory* (with) *Chriſt*, to be the great *Concerns* of the *Soul*, and therfore preſſeth to *aſcertain* the one, that the other may be *certain*, for the one *Entitles* unto, and *Entails* the other. Lend both eares to what he ſays; *Give diligence*; *the word* (in the Greek) ſeems to be *Emphatical*, and hath the ſignification of *Study*, *and Diligence*; as if the *Apoſtle* had ſaid, *Hoc agite*, make it your *Buſineſs*; let it be the great *Concern* of your *Souls*: But what? *to make your Calling, and election ſur*; that is *firme*, and *Conſtant*: Why? for this he gives two reaſons. 1. To *Prevent* a *Final* falling. For, *if ye doe heſe things, ye ſhall never fall*; or (according to the Greek) ye ſhall *not, not*, fall. 2. To be *Eſtated* in an everlaſting *Kingdome*. *For ſo an entrance ſhall be miniſtred unto yeu abundantly, into the everlaſting Kingdom of our Lord, and Saviour Jeſus Chriſt.* Is a *Crown* nothing? a *Kingdom* nothing? but, who is able to ſay what the *Kingdom* of *Heaven* is? what the *Kingdom* of *Glory* is? Is not a *Sin-*

2 Pet. 1. 10, 11. σπουδάσατε.

leſs

leſs ſtate? a *Sorrow-leſs* ſtate? a *Temptation-leſs* ſtate? a *Time-leſs* ſtate? worth the *hearing*? worth the *having*? Oh, *Soul*, 'tis a *Heaven* to *hope* it! what then is it to *have* it? Now *Glory* hereafter; *Happineſs* hereafter; a *Being* with *Chriſt* hereafter; a *Heaven* hereafter, muſt needs be a great *Concern* of the *Soul*; which leads me to the next *Head* propoſed.

2. Why thoſe that are *Young*, are to *Concern* their *Souls*, with their *Soul-Concerns*, in the *dayes* of their *Youth*.

1. Becauſe 'tis their *Duty* ſo to do. To this my *Text* ſpeaks; *Remember thy Creators in the dayes of thy Youth.* Here is a poſitive *Precept*, and *Preſcript*; now, as divine *Commands*, are not to be *Diſpenced* with, ſo they are not to be *Diſputed*, but *Diſpatched*. Oh, you that are young, your *Lot* is caſt where ye may *ſeek* after the *Lord*! you have the *meanes*, and *Opportunities* of *Grace*. Oh, how many *Young* Perſons (laid in everlaſting *Chains* of *Darkneſs*) would give Ten-thouſand *Worlds* (had they ſo many *VVorlds* to give) for an *Opportunity* to *hear* one *Sermon* more! to *Read* one *Chapter* more! to *make* one *Prayer* more! to *Keep* one *Lords day* more! may not I (therefore) ſay to you (as the *Apoſtle* did) with a very little *Variation*,

How

How ſhall ye eſcape; if ye neglect ſo great Salvation, Heb. 2. 3.

2. Becauſe 'tis their *Dignity* ſo to do. Oh what a rare *ſight* is it, to ſee *Nature*, and *Grace*, *Contemporaries*! to ſee *Grace*, and *Nature*! *Budding* together! *Bloſſoming* together! Oh how *honourable* is it, but *Beginning* to *Act Rationally*, beginning alſo to *Act Spiritually*! was not this the honour of *Abijah*, to *concern* his *ſoul* with the *concerns* of his *ſoul*, in the *days* of his *youth*? was not this the *honour* of *Obadiah*, to *fear* the *Lord* in the *days* of his *youth*? was not this the *honour* of *Joſiah*, (that *precious* and *promiſing Prince*,) to *ſeek* after the *God* of *David* his *Father* in the *days* of his *youth*? was not this *Timothy*'s *crown*, *that he knew the holy Scriptures from a child, which are able to make wiſe unto ſalvation, thorough faith which is in Chriſt Jeſus*? And was not this the *Apoſtles joy*, *that he found children walking in the truth*? 1 Kings 14. 1, 12, 13. 1 Kings 18. 12. 2 Chro. 34. 1, 2, 3. 2 Tim. 3. 15 2 ep. Jo. 4

3. Becauſe 'tis their *Mercy* ſo to do. Haſt *Mercy* in thine *eye*? 'tis thy *mercy*, and that in a *manifold* reſpect, to *concern* thy *ſoul* with the *concerns* of thy *ſoul*, in the *days* of thy *youth*.

1. Becauſe *childhood and youth are vanity*. *Solomon* (ſpeaking to the young man) *to remove ſorrow from his heart, and put away evil* Eccl. 11. 10

evil from his fleſh, gives this reaſon, *for Childhood and Youth are vanity. Young* ones, in the *days* of their *youth*, are *loytering* when they ſhould be *labouring*, *playing*, when they ſhould be *praying*; *ſinging*, when they ſhould be *ſighing*; *merry*, when they ſhould be *mourning*; *Childhood* and *Youth*, are not only *vain*, but *vanity* it ſelf; 'Tis not long after *Children* have been *breathing*, but they are *belching* out *hideous* and *horrid* Oaths. Do not *children* bring *original ſin* with them into the world? *I was ſhapen in iniquity, and in ſin did my Mother conceive me.* Now, 'tis not long before they *act ſin*, *and the ſoul that ſinneth ſhall die.* Are not there many *children*, that have not long began to *ſpeak*, but begin to take the *ſacred* Name of *God* in *vain*, yea, *deſperately* to *curſe*, and to *ſwear*? Is it not (now) the *Childs mercy* to *concern* his *ſoul*, with the *concerns* of his *ſoul*, in the days of his *youth*?

Pſal. 51. 5.

2. Becauſe the *truth* of *Grace*, is a *Childs* greateſt *Ornament*. This pur-blind *Gentry* and *Age*, look to the *Face*, but not to the *Heart*; upon *beauty* in the *face*, but not upon *grace* in the *heart*. *Abſalom* was a perfect *beauty*, as to his *body*, but a perfect *black*, as to his *ſoul*, for he was *Chriſtleſs*, and *graceleſs*, and *Godleſs*. *Grace* is the *Image* of *God* ſtampt upon the *ſoul*, and ſuch a *child* is *lovely* in

in the eyes of *God*, though it be *loathſom* in the eyes of *man*. How *crooked* ſoever; *deformed* ſoever; *poor* ſoever, *weak* ſoever, this *child* be as to *body*, yet 'tis *beautiful* as to *ſoul*, having *grace* ſtamped upon it. 'Tis a *beauty* in the eyes of a *God*, and of a *Chriſt*. though it be a *black* in the eyes of a *man* that is *Godleſs* and *Chriſtleſs*. *Thy Renown went forth among the heathen for thy beauty, for it was perfect thorough my comeline ſs, which I had put upon thee, ſaith Jehovah God.* As if *God* had ſaid, thou wert a *black*, but thou art now a *beauty*. Oh *Child*! thou art (by *nature*) as *black* as *ſin* can make thee, and art like to be as *miſerable* as *hell* can make thee! Is it not (now) thy mercy, to *concern* thy *ſoul*, with the *concerns* of thy *ſoul*, in the days of thy *youth*. Ezek. 16. 14.

3. Becauſe their *Glaſs* is running. God doth (as it were) turn up a *Glaſs* when we come into the *world*, and this is *running*; running *apace*, and die thou muſt: *What man is he that liveth, and ſhall not ſee death?* i.e. ſhall not die? *Child*! die thou *muſt*; yea, die thou *mayeſt*, and that in a little time: Thou art in *health* to *day*, thou mayſt be *ſick tomorrow*: thou art upon a *down-bed* to *day*, thou mayeſt be upon a *dying-bed tomorrow*; thou art upon *earth to day*, thou mayſt be in *hell tomorrow*; Is it not (now) the *concern*

of

of the *child*, to remember his *Creator* in the *days* of his *youth?* We ſay, *Time and Tide ſtay for no man*: *My days are ſwifter then a Poſt, they flie away, they ſee no good.* The *Ancients* emblem'd *time* with *wings*, not *running*, but *flying*. *Time* is like the *Sun*, that never ſtands ſtill, but is ever a running his *race*. The *Sun* did once ſtand ſtill, yea, went *back*, but ſo *Time* never did. The *Shunamites* ſon was ſhort-liv'd, and ſo was *Davids* that he had by *Bathſheba*. Is it not (now) a *childs mercy*, to *concern* his *ſoul* with the *concerns* of his *ſoul*, in the *days* of his *youth*.

Job 9.25.

2Sam.12. 18.

4. Becauſe *children* have *immortal ſouls*. *Children* have *ſouls* as *Parents*; *children* have *ſouls* as well as *men*: And theſe *ſouls* of theirs have a *ſtamp* of *excellency*, and a *ſtamp* of *Immortality*. They have a *ſtamp* of *excellency*. The *body*, that's the *cask*; the *ſoul*, that's the *wine*: the *body*, that's the *cabinet*; the *ſoul*, that's the *jewel*; the *body*, that's the *work* of *God*; the *ſoul*, that's the *Breath* of *God*. And, as the *ſoul* hath a *ſtamp* of *excellency*, ſo of *immortality*. *Death* can kill *bodies*, but it cannot kill *ſouls*. The *ſoul* lives, though the *body* dies. The *ſoul* is a *bloſſom* of *eternity*, and hath a *ſtamp* of *immortality*. Every *child* hath a *ſoul*, which *death* it ſelf *deſpaireth* how to *kill*. That opinion of the *mortality* of the *ſoul*, together with the *body*, too much ſa-

vours

vours of *Atheiſm*. *Fear not them which kill the body, but are not able to kill the ſoul.* Is it not (then) a *childs mercy* to *concern* his *ſoul* with the *concerns* of his *ſoul* in the days of his *youth*? Mat. 10. 28

5. Becauſe, they will have fewer *ſins* to repent of. Did it not lie near *Pauls* heart, that he was in *Chriſt* no ſooner? *Salute Andronicus and Junea my Kinſmen, which are of note among the Apoſtles, which alſo were in Chriſt before me.* Oh, had not *Paul* cauſe to *repent* that he was in *Chriſt* no ſooner! that he *concerned* his *ſoul* with the *concerns* of his *ſoul* no ſooner! might not this have bin his complaint? Oh that I had not lived to have been a *Man*, a blaſpheming man, a perſecuting man, before I went to Chriſt! and *concerned* my *ſoul* with the *concerns* of my *ſoul*! Oh that I had not breathed out *threatnings* and *ſlaughter* againſt the *Diſciples* of the *Lord*, and haled *men and women* to priſon! Oh that I had not conſented to *Stephens* death, (*a man full of faith, and of the holy Spirit*) but had *concerned* my *ſoul* with the *concerns* of my *ſoul*, in the *days* of my *youth*! Did not the *ſins* of *Davids youth* lie near *Davids* heart? *Remember not againſt me the ſins of my youth, nor my tranſgreſſions.* Is that (now) a *childs* mercy, to *concern* his with the *concerns* of his *ſoul* in the *days* of *th*? Rom. 16. 7 *Youthful ſins may prove Ages terrour*, ſaid that heavenly Preacher Mr. *Burroughs*. Pſal. 25. 7.

6. B:-

6. Becauſe the *Time* of *Youth*, is the beſt *Time* for *Service*. As, the *Morning Time*, is the beſt *Studying Time*, ſo, the *Morning Time*, is the beſt *Serving* Time. Oh, young ones! now, your *Parts* are *Lively*; now, your *Senſes* are *Freſh*; now, your *Memories* are *Strong*; now, your *Nature* is *Vigorous*; the *days* of your *Youth*, are the *Spring*, and *Morning* of your *Time*. Now, that *God* might *Shadow* out your *Duty*, in the *days* of your *Youth*, he required *that the firſt fruits, and the firſt born, ſhould be offered to him.* Is it not (then) a *Childs* mercy, to *Concern* his *Soul*, with the *Concerns* of his *Soul*, in the *dayes* of his *Youth*?

Aurora Muſis amica.

Exod. 22. 29.

7. Becauſe the *Promiſe* is made to a *Timely* Seeking, and ſerving. *I love them, that love me, and they that ſeek me early ſhall find me.* He that ſeeks me early, or, in the Morning, ſhall find me. They, that ſeek me in the *Spring*, and *Morning* of their *days* ſhall find me. As the *Iſraelites* went early in the Morning to ſeek *Manna*; and as *Students* riſe early in the Morning, and go to their *Studies*; ſo, ſaith *Wiſdome, they that ſeek me in the morning, and Flower of their Youth, ſhall find me.* Is it not (then) the *Childs* mercy, to *concern* his *ſoul*, with the *concerns* of his *ſoul*, in the *days* of his *youth*?

Prov. 8. 17.

8. Becauſe an *Eternity* of *Felicity*, a-

Glo-

Glory, hang upon a few *moments* of *time*. Hence, that counſel, *To day if you will hear his voice.* Was it not a good *queſtion* the *Lawyer* put to *Chriſt*? *What ſhall I do to inherit eternal life*? As if he had ſaid, *Sir*, I know that I ſhall be eternally *happy*, or eternally *miſerable*; eternally *bleſſed*, or eternally *curſed*; eternally *ſaved*, or eternally *damned*. Good Sir, what ſhall I do to inherit life? Oh, my *cares* and *feares*! my *thoughts* and *troubles*, they are all *converſant* about an *eternity*! No *time* can reach *eternity*; No *age* can extend to *eternity*; no *tongue* can expreſs *eternity*. *Eternity* is that one perpetual day which ſhall never have an end. What ſhall I do? what ſhall I not do that I may be happy for an *eternity*? Oh, get the *impreſſions* of an *eternity* upon thee, in the *days* of thy *youth*! As the *Painter* painted for an *eternity*, ſo do thou *hear* for an *eternity*, *read* for an *eternity*, *believe* for an *eternity*, *pray* for an *eternity*, do *from* life *for* an *eternity*. Is it not (now) the *Childs* mercy, to *concern* his *ſoul*, with the *concerns* of his *ſoul* in the *days* of his *youth*? Heb. 3. 7 Luk. 10. 25 *Unum perpetuum hodie.*

2. I have onely one *Uſe* to make of this, and that's by way of *counſel*. 2. *The Improving of it.*

Are thoſe that are *young*, to *concern* their *ſouls* with the *concerns* of their *ſouls*, in the

the *days* of their *youth*? Suffer (then) the words of Exhortation.

But this *Use* hath a double *Aſpect*, looking unto thoſe that are *old*, and then to thoſe that are *young*.

1. To the old.

Now theſe are either in a ſtate of *Nature*, or a ſtate of *Grace*.

To thoſe in a ſtate of Nature.

1. To thoſe in a *ſtate* of *Nature*.

1. Art *gray*, and yet *graceleſs*? *repent* (then) and *believe* the *Goſpel*. Haſt *gray* hairs upon thy *head*, and not *grace* in thy *heart*? 'tis high time (then) for thee, to have *repentance towards God, and faith towards our Lord Jeſus Chriſt*. Oh *ſoul!* there are but a few *ſands* in thy *Glaſs*; look about thee, yea, look above thee; look within thee, yea, look without thee. *Look unto me all ye ends of the earth, for I am God, and there is none elſe.*

Mar. 1.15
Heb. 1.6.
Iſa. 45.22.

But, will *looking* amount unto any *advantage*? yea, *Look unto me, and be ye ſaved*: When any are *old* in *ſin*, wo to ſuch an old *Age*. Its better to *die* young, then *live* to be old, and *die* in *ſin*. Oh how ſad is it, to live to be old, and yet die before the old man dies! Then (only) is old age *good*, when we are *good* in old age; not only die in a *good* old age, but are *good* dying old. *The glory of young men is their ſtrength, but the beauty of old*

Pro. 16. 31

old men is their gray head, The gray head is a crown of glory, if it be found in a way of righteouſneſs. Oh ſoul! are grny hairs here and there upon thee? haſt ſcarcely an *eye* to ſee with? haſt ſcarcely a *Foot* to walk with? haſt ſcarcely a *Hand* to work with? and haſt not yet *Concerned* thy *Soul*, with the *Concerns* of thy *Soul*? Certainly (then) thou art in danger of hell fire.

2. Art *Gray*, and yet *Grace-leſs?* deſpair not, ther's hope for thee at the eleventh hour. Art going upon the laſt hour? Matt. 20. deſpair not, for he that came *the eleventh hour, received a penny.* Did not the Thief 9. go from a Croſs to a Crown? *This day* Luke. 23. *ſhalt thou be with me in Paradiſe.* But their 43. things are not written for your *Imitation*, but to prevent your *Deſperation.* Wee ſay, ſo long as there is *Life*, there is *Hope.* Are going off the *Stage*, and yet haſt not gone to *Chriſt*? ther's great ground for thy *Faith*, and *Repentance*, but not for thy *Deſperation*; the reaſon is *Obvious*, for as *God* is the *Author* of *Mercy*, ſo he is the *Timer* of *Mercy*; And, as he calls (whom) he will, ſo, he calls (when) he will. *Cæſar* (when he ſaw *Alexanders Statue*) wept, having (though young) done ſo *much*; when himſelf had done ſo *little*.

Doſt thou ſee a (*green one*) in the *way* to *Heaven*, when thou (a *gray one*) art in the *way* to *Hell*? Here's cauſe for *mourning*, but not for *deſpairing*, becauſe *God*, who can have *mercy* on (*whom*) he will, will have *mercy* (*when*) he will.

2. *To thoſe in a ſtate of Grace.*

1. Art *gray*, but *gracious*? make (then) *death* familiar. There are few that have much *familiarity* with *Chriſt* when they *die*, but thoſe that have made *death* familiar before they *die*. That's the *ſoul* that goes *ſinging* home (when) he *dies*, that makes death familiar (while) he *lives*. That's the *ſoul* that can laugh death in the face (when) he dies, that makes death familiar (while) he lives. This is the *ſoul*, that through grace) can ſay, *Oh death, where is thy ſting? Oh grave, where is thy victory?* *Paul* had not only a knowledge, that he ſhould not long live before he died, for he could ſay, *I know the time of my departure is at hand*; but he had made *death* very *familiar* while he lived, for he could ſay, *I deſire to depart, and to be with Chriſt, which is far much better.* Man is a *Maſs* of *Mutabilities*, be daily (therefore) reading *Lectures* upon thy *mutability*. *Man* is bnt a *wink* of *life*, be daily (therefore) reading *Lectures* upon thy *mortality*. The Heathens *Embleme* for *life*, was an eye open; and for *death*, an eye *ſhut*; as if there were

2 Tim. 4. 6,

Phil. 1. 23.

Oculus apertus; oculus clauſus.

were no more difference between the *living* and the *dying*, but the *twinkling* of an eye.

2. Art *gray* and *gracious*? multiply cries (then) for thy *children*, if thou haſt *children*. Thus *Abraham* did *Oh that* Iſhmael *might live in thy ſight*! Now, he having ſuch a *ſpirit* of *Prayer*, would not (only) pray for the life of his *body*, but (alſo) for the life of his *ſoul*, according to my *Charity* towards him. Thus *David* did for the child he had by *Bathſheba* at firſt; the child was ſick; *He prayed, and faſted, and lay upon the earth all night*. Now, *David*, having ſuch a *ſpirit* of *Prayer* (ſuch is my *charity* concerning him alſo) did not (only) pray for the life of the *body*, but (alſo) for the life of the *ſoul*. Have not many *ſick* children? and ſome *ſinful* children? multiply cries (then) for theſe. Oh Lord, make this *Iſhmael* an *Iſaac*! Oh Lord, make this *Eſau* a *Jacob*! Oh Lord, make this *Cain* an *Abel*! Oh Lord, make this *Benoni* a *Benjamin*! this *ſon* of *ſorrow*, a *ſon* of my *right hand*! Oh Lord, make this *Dinah* a daughter of *Abraham*; this *wandring* daughter, a *believing* daughter! 2 Sa. 12. 16.

3. Art *gray* and *gracious*, and haſt *children*? concern thy ſoul (then) with their *Education*: Good *Parents*; good *Maſters*;

good *Tutors*; and good *Guardians*, are (many times) great *Bleſſings* to *Children*. Now, that *Parents* are to look after the *Education* of their *Children*, ther's both *Precept*, and *Preſident*.

Precept. Commands, are *Obligatory*; the *Commands* of *God*, and *Chriſt*, are not to be *Diſpenced* with; theſe are to be *Diſpatched*, not *Diſputed*; a *Diſpenſation* from the *Italian-Monſter*, is altogether *Inſignificiant*, as to theſe *Commands*. Now that there is a *Parental* obligation, for a *filial* Education, is evident. *And ye Fathers, provoke not your Children to wrath,*
Eph. 6. 4. *leſt they be diſcouraged, but bring them up in the Nurture, and Admonition of the Lord.* *Nutriment* of *Soul*, as well as *Nouriſhment* of *Body*, ſhould be in the *Parents* Eye: If the *Father* be deſirous, that the *Body* of the *Child* ſhould grow *bigger*, he is to be more then deſirous, that the *ſoul* of the *Child* ſhould grow *better*. *Only take*
Deu. 4. 9. 10. *heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things which thine eyes have ſeen, and leſt they depart from thy heart all the dayes of thy life, but teach them thy Sons, and thy Sons Sons; Specially the day that thou ſtoodſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather the people together, and I will make them hear my*

my words, that they may learn to fear me all the dayes that they ſhall live upon the Earth, and that they may teach their Children. This is ſtill evident, by what follows: *Theſe words, which I command thee this day, ſhall be in thy heart; And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.* Once more; *The Fathers to the Children ſhall make known thy Truth.* De u6. 6, 7. Iſa. 38. 9

2. *Preſident.* How careful were the *Heathen*, that *Children* might, have *Education Morally* good? Now, not *Chriſtian Parents? Believing Parents* endeavour an *Education Spiritually good?* An *Unbroken* heart, and an *Unchatechiſed* head, will keep diſtance enough between a *Sinleſs* Creator and a *Sinfull* Creature. Is there not ſufficient *Preſident*, for this *Practiſe?* Did not *Abraham* read Divinity *Lectures* to his *Family?* Take the Teſtimony of God himſelf. *For I know him, that he will Command his Children, and his Houſehold after him, and they ſhall keep the way of the Lord, to doe Juſtice, and Judgment &c.* Thus *Abraham* did; and did there not grow upon the *Stalk* of his *Inſtructions* as Gen. 18. 19.

as eminent *ſervice* and *obedience*, to the *Father* of *fleſh*, and to the Father of *ſpirits*, as ever was? was not *Iſaac* willing to offer his *Throat* to the ſacrificing *Knife?* was not *Iſaac*'s faith great as well as *Abrahams*? the *ſons* as well as the *fathers*? And, was not the *ſon*'s life as dear to him as the fathers *ſon* was to him? Once more, and no more, as to this: *I will open my mouth in a Parable, I will utter dark ſayings of old, which we have heard, and known, and our Fathers have told us: we will not hide them from their children, ſhewing to the generation to come the Praiſes of the Lord, &c. for he eſtabliſhed a Teſtimony in* Jacob, *and appointed a Law in* Iſrael, *which he commanded our fathers, that they ſhould make them known to their children; that the generation to come might know them, even the children which ſhould be born, who ſhould ariſe and declare them to their children; That they might ſet their hope in God, and not forget the Works of God, but keep his Commandments.*

Pſ. 78. 2, 3, 4, 5, 6, 7.

Queſtion 1. *But what* Reaſons *may be given (beſides* Precept *and* Preſident*) why* Parents *ſhould* Concern *their* Souls, *with the* education *of their* Children?

Solution. 1. Becauſe of its ordinary *Tendency. Train up a Child in the way he ſhould goe*; what then? and *when he is old, he will*

will not depart from it. In which words, you have the Fathers *Duty*, and the Childs *Mercy*; the one, *to train* up (when young) the *way* he ſhould goe; the other, to be *trained* up (when young) the *way* he ſhould goe, that when he is old, he may not depart from it. *God* (who wills all men to be ſaved) is pleaſed to bleſs the Fathers *Duty*, and make it the Childs *Mercy*. *Soul Education* in *Childhood*, is *often* and *Ordinarily* (though not alway) bleſſed to *Children*. 'Tis true, *Joaſh* (King of *Jeruſalem*) was *Seemingly* Religious, ſo long as *Jehoiada* lived, but *Jehoiada* dying, the *Religion* of *Joaſh* ſeemed to be laid in the ſame *Grave* with him; no ſooner did *Jehoiada dye*, but the *Religion* of *Joaſh dyed* alſo. Thus poſſibly, it may be, that *old* age may out-live *Education* in *Childhood*, but 'tis not *Uſually* ſo; at leaſt, 'tis not *alway* ſo: let *Parents* (therefore) *Concern* their *Souls* with the *Education* of *Children*. Pro. 22. 6. 2 Chro. 24. 2. 17, 18.

2. Becauſe all *Children*, *are Children* of *Wrath* by *Nature*. *Paul* (writing to the Saints at *Epheſus*, and to the faithful in Chriſt Jeſus) tells them in words at length. *That they had in times paſt their Converſation in the luſts of the fleſh, fulfilling of the deſires* (*or according to the Greek*) *the wills of the fleſh, and of the mind, and were by nature Children of wrath, even as others.* Now, are Children Eph. 1. 1. Τὰ θελήματα. Eph. 2. 3.

(*Na-*

(*Naturally*) *Children* of *wrath*? Are they *Obnoxious* to the pouring out of the *Vials* of infinite, and unmixed *wrath*? Are they in a *desperate* ſtate? in a *dangerous* ſtate? in a *damnable* ſtate? Oh how *Incumbent* (then) is it upon *Parents*, to look after their *Education*!

3. Becauſe a mans Children are himſelf *Children*, are *Parents Multiplyed*. *Children*, are neer unto *Parents*. The Apoſtle hath a lofty Expreſſion, Concerning the Relation between a *Husband*, and a *Wife*. *Husbands, love your Wives, even as Chriſt loved the Church, and gave himſelf for it; That he might Sanctify, and cleanſe it with the waſhing of water, by the word; that he might preſent it, to himſelf a Glorious Church, not having Spot, or Wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh. So ought men to love their Wives, as their own bodyes; he that loveth his Wife, loveth himſelf.* Thus ther's a neer Relation, between a *Father*, and a *Child*; a *Mother*, and a *Child*, and do not *one* come out of the *Bowels* of the *other*? Let *Parents* (therefore) look to the *Education* of their *Children*.

Eph. 5. 25, 26, 27, 28.

Camelia, the Mother of the Gracchi, *Hæc ſunt Ornamenta mea.*

4. Becauſe Children are a mans *Cheifeſt* and *Choiceſt Chattels*. I have read of a *Matron* of *Campania* (who laying before *Camelia* her pearls, with her coſtly *Attires*, and *Furnitures*

nitures) *Camelia*, held her in diſcourſe till her *Sons* came home, and then Pointing to her *Sons*, ſaid, *Theſe* are my *Ornaments*; theſe are my *Jewels*. *Children*, are the greateſt *Jewels*, and the richeſt *goods*, in a mans worldly *Inventory*. The *Spirit* (therefore) ſtaging the *Suffering* of *Job*, begins with his *Children*. *There were born unto him ſeven Sons, and three Daughters.* The man had no leſs then ten *Children*. And more *Sons*, then *Daughters*; he had *ſeven* Sons, and *three* Daughters. *Children*, if *Beautifyed* and *Bleſſed* with *Grace*; are a great bleſſing; the *Greateſt* bleſſing, for a *Mutable*, and a *Mortal* bleſſing; let *Parents* (therefore) look to the *Education* of their *Children*. Job 1, 2.

5. Becauſe the real *Change* of a *Child* (and that in *Childhood*) makes *Muſick* upon *Earth*. Oh what *Muſick* was there upon the *return* of the *Prodigall*! *Bring hither* (ſaid the Father) *the beſt* Robe: what ſhall he, (who probably had ſcarcely a Rag to his *back*, have a Robe now? yea, the *beſt* Robe now put upon him? *Put a Ring on his Finger*: What, ſhall he, (who poſſibly had not a *Glove* for his hand,) have now a Ring for his *Finger*? *Put ſhooes on his Feet*: Is the man *Shooe-leſs*, and ſhall he have *Shooes* Luke 15. 22, 23.

put

Put upon his *feet* now? *Bring hither* (*alſo*) *the Fatted Calf, and kill it*: What, ſhall he (who fed upon *Huſks* at beſt) before, eat of the Fatted *Calf* now? *Bring hither the Fatted Calf, and kill it, and let us eat, and be merry*: *My Son was dead, and is alive again; and was loſt, and is found; and they began to be merry.* Ther's *Muſick* upon *Earth* for the *change* of a *Child*, let *Parents* (therefore) look to the *Education* of *Children*.

6. Becauſe the real *Change* of a *Soul*, makes *Muſick* in *Heaven*. As *Men*, ſo *Angels Rejoyce* at a *Change* of *Sinners*. *There ſhall be*
Luk. 15.7 *joy in heaven over one Sinner that repenteth, more then over ninety and nine juſt Perſons which need no Repentance*: That is, which ſee no need of Repentance. *There is joy in heaven, in the preſence of the Angels of God,*
Lu. 15.10. *over one Sinner that Repenteth.* Now, if there be ſuch *Muſick* upon *Earth*, and in *Heaven* too, upon the real *Change* of a *Sinner*, let *Parents* (then) look to the *Education* of their *Children*.

7. Becauſe of the *Promiſe*. *The promiſe is unto you, and to your children, and to all that*
Acts 2.39 *are afar off*: Bnt who are theſe? *to as many as the Lord our God ſhall call*: that is, effectually call. But what is the Promiſe? The Promiſe, is the gift of the holy Spirit. *Repent*

Repent, and be baptiſed, every one of you in the Acts 2.38.
Name of Jeſus Chriſt, for the remiſſion of ſins,
and ye ſhall receive the gift of the holy Spirit:
That is (if I miſtake not) a greater efflux of
the Spirit. *I will poure water upon him that*
is thirſty, and floods upon the dry Ground; I Iſa. 44. 3.
will poure my Spirit upon thy Seed, and my bleſ-
ſing upon thy Off-Spring. Take one place
more: *As for me, this is my covenant with*
them, ſaith Jehovah, *my Spirit that is upon*
thee, and my words which I have put in thy Iſa. 59. 21.
mouth, ſhall not depart out of thy mouth, nor
out of the mouth of thy Seed, nor out of the
mouth of thy ſeeds Seed, ſaith Jehovah, *from*
henceforth, and for ever. Is not this a good
Encouragement now, and is there not *ſtrength*
of *reaſon*, that *Parents* ſhould look after the
Education of their *children*?

8. Becauſe of the *Times*. What reaſon the
Apoſtle gives for *Redeeming* of time, may I
give for *Educating children*: *Redeeming the*
time; why? *becauſe the dayes are evil*: Eph. 5.16
So *Educate* Children Religiouſly; why? be-
cauſe the dayes are evil. Is not the *time evil?*
evilly evil? and ſhall not *children* be *religi-*
ouſly educated? Did ever any *Age* ſin as
this doth? and ever any *place* ſin as *England*
doth, where there was ſuch a *plentiful* and
powerful Preaching of the *Goſpel*? Oh the
Madneſs and *Murder* now! Oh the *Pri-*

ſaiteneſs

fanteneſs, and *Polygamy* now! Oh the *Fornication*, and *Adultery* now! Oh the *Curſing* and *Swearing*; *Cheating* and *circumventing* now! Oh the *Carnality*, and *Covetouſneſs* now! Oh that *Peſtilential*, and *Prodigious Atheiſm* now! Doth not *Atheiſm* begin to break her *Banks*? What *Foundation-truth* (almoſt) is there, that is not *unbelieved* now! or *Diſputed* now! or oppoſed now! Doth not all manner of *Sin* come in like an *Armed* man, and like a *Mighty* Stream, threatning to bear down all before it? Oh what *Generation* is the next like to be, if this be thus! Vpon *Pauls* healing the impotent man, the cry was, *Gods are come down to us in the likeneſs of men.* But, may not the cry now be, *Devils*, are come up to us in the *likeneſs* of men. Are there not many men now like ſo many *Incarnate* Devils? Do they not look upon *Oaths*, as the greateſt *Rhetorick*? and, upon *Adultery*, as the greateſt *Pleaſure*? Do they not look upon *Murder*, as a juſt *revenge*? and upon *Polygamy* as an *Ornament* to worldly *Grandure*? If *this* Generation be thus, what is the *next* Generation like to be? I have read of one *Father* (and 'twas pity there ſhould be that one to read of) who liked his *Children* the better for *reſembling* him in wickedneſs. I have alſo read of others, who hearing their *Anceſtors*

Act. 14. 11.

ſtors were gone to *hell*, ſaid, that they would go thither too Do not many *Parents* now ſeem to be unwilling to go to *hell*, without their *Children*, indulging them in all manner of *Impiety*, and *Impurity*? Is it not enough for *them* to go to hell, but muſt their *Children* follow them? Certainly now, theſe things conſidered, it is incumbent upon *Parents*, to look afrer the *Education* of their *Children*.

2. To the *Young*. Now theſe have *Grace*, or have it not. To theſe (therefore) diſtinctly.

1. To the *Young*, that have *Grace*. I have two words to theſe.

1. Art *Green*, and yet haſt *Grace*? *Admire* (then) the *Riches* of *Free-Grace*. Hath *God* plucked thee as a *brand* out of the *Fire*, and left the reſt of the Children to dwell with everlaſting *Burnings*? Oh *infinite* mercy! Art not only *born*, but born *again*? born of *water*, and of the *Spirit*? Oh *Matchleſs* mercy! Are not only many *young* ones, but many *old* ones, yet in their *blood*? bleeding to *death*? and 'tis to be feared an *Eternal* death? and hath *Jehovah* God ſaid unto thee *Live*? Oh, *Admire* then, the *Riches* of *Free-Grace*! Oh, let this be thy *Holy*, and thy *Heavenly* boaſting, in all *places*, and amongſt all *Perſons*, *By the grace of God I am, that I am*! 1 Cor. 15. 10.

2. Art *Green*, and yet haſt *Grace*? Be *joyous* (then) thy *Joy* may be greateſt, when thou art *Oldeſt*. *Polycarpus*, could ſay, when

when he was *old*, Thus many years have I ſerved my *Maſter* Chriſt, and hitherto hath he dealt *well* with *me*. *Thoſe* are like to have moſt *Peace when* and *while* they are *old*, that have *Grace when* and *while* they are *young*. *For thou art my hope, Oh Lord God;* Pſal. 71. 5,17,18. *thou art my truſt from my youth. Oh God, thou haſt taught me from my youth.-- Now alſo I am gray-headed, forſake me not.*

2. To the *young* that have not *grace*. Art *young*, and haſt not *grace*? ſet (then) upon this work, and *Remember thy Creator in the days of thy youth*. Oh, now begin to *concern* thy *ſoul*, with the *concerns* of thy *ſoul*!

Queſt. *But what* Directions *may be given to* young *ones, that are* graceleſs *ones*?

Solut. 1. Look not upon *death* at a *diſtance* in the *days* of thy *youth*. *Many*, if not *moſt* young perſons look upon *death* at a *diſtance*; and 'tis *death* to them to *think* upon *death*. Oh, how many young perſons are there that greedily ſwallow down that Pſal. 90. 10 of the Pſalmiſt, *The days of our years are threeſcore years and ten*; or, (according to the Margent) *As for the days of our years, in them are ſeventy years*. Oh, ſay not, we have *Calculated* our *Nativity*, and we finde our *years* to be *threeſcore years and ten*! Is there one of *threeſcore and ten*, that lives to *threeſcore and ten*?

2. Shun

2. Shun the *Occaſions* of *ſin* in the *days* of thy *youth*. If thou wouldeſt not fall down of the *Plague*, keep clear of the *Peſthouſe*. May not I ſay with that great *Doctor* of the *Gentiles*, *Flee youthful luſts*? 2 Tim. 2. 22.

3. Be very *converſant* with the holy *Scriptures* of *truth* in the *days* of thy *youth*. Be much in reading the *Scriptures*. Oh, there's no book like unto this *Book*! Oh ſoul, this *Book* is the *Book* of *Books*! Other *Books* are called the *books* of *men*, but the *Bible* is called the *Book* of *God*. Oh, turn over theſe *leaſes*, and *converſe* theſe *lines*! Oh ſoul, in thoſe lines thou mayſt read the *Love* that Chriſt had to *little* ones! *Suffer children*, yea, *little children* (ſaith Chriſt) *to come unto me, and forbid them not, for of ſuch is the Kingdom of Heaven*. Mat. 19. 14

4. Wait at *Wiſdomes Gates*, and in her *Galleries*, in the *days* of thy *youth*. *Faith comes by hearing, and hearing by the Word Preached*. May not I ſay to thee as the Apoſtle did? *Be ſwift to hear, ſlow to ſpeak, ſlow to wrath*. Jam. 1. 19

5. Look upon thy *ſelf* as loſt in the *days* of thy *youth*. Suppoſe *Parents* gracious, yet they cannot *entail* grace upon their *Poſterity*. Oh Child! believe me, thou canſt not go to Heaven by thy Fathers *Copy*; thou muſt have a *Chriſt* of thine own, *Grace* of thine

own, or *dying*, thou wilt be *damned*, and tha
Mar. 16. 16. for an *eternity*. *He that believeth not, ſhall*
damned; not (may) but (ſhall) be da
ned.

Laſtly, Look unto *Chriſt* in the *days* of thy *youth*.
Thou art a *Sinner*, but Chriſt is a *Saviour*;
thou art a *great* ſinner, but he is a *great* Sa-
Luk. 19. 10. viour. Oh Child, thou art *loſt*! but *Chriſt*
came to ſeek and to ſave that which was loſt.
Not (only) to *ſave*, but (alſo) to *ſeek*, in or-
der to ſaving that which was loſt. But to
cloſe this *Diſcourſe*, If thou haſt any *love* to
thy *ſelf*, *love* to thy *ſoul*, *concern* (then) thy
ſoul with the *concerns* of thy *ſoul*, in the *days*
of thy *youth*. *Remember* (*now*) *thy Creator in*
the days of thy youth.

---Ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός, Col. 3. 11.

HEART

Heart-Keeping the hardeſt Keeping.

PROV. 4. 23.

Keep thy heart with all diligence, for out of it are the Iſſues of life.

THAT *Solomon* is the *Author* of this *Book* in general, is generally acknowledged; but he is ſo the *Author* of this, as *David* is of the *Pſalms*; for, as the whole Book of *Pſalmes* is not *Davids*, ſo the whole Book of *Proverbs* is not *Solomons*.

A *Proverb* and a *Parable* differ more in *ſound* then in *ſenſe*; they are of very near *Affinity*; for, *they are are the ſpeeches of wiſe men, yea, they are the Extracts, and ſpirits of wiſdom. I will open my Mouth in a Parable, I will utter dark ſayings of old.* Theſe are called *Ænigmata*, dark Sentences. *To underſtand a Proverb, and the Interpretation; the words of the wiſe, and their dark ſayings.* So that a *Proverb* properly ſignifies a *Parable*, and a *Parable* properly ſignifies a *Proverb*.

παραβολὴ & παροιμία

Pſal. 78. 2.

Prov. 1. 6.

Sed quid moror iſtis? Keep thy heart with all diligence, for out of it are the iſſues of life.

In theſe words you have a *Duty* impoſed, and a *Reaſon* for impoſing that Duty.

1. The *Duty* impoſed. *Keep thy heart with all diligence.*

2. The *Reaſon* for impoſing the Duty, *For out of it are the iſſues of life.*

I am to concern my *ſelf*, if Chriſt concern my *Soul*, with the *Duty* impoſed; *Keep thy heart with all diligence.* So your Tranſlation; but the *Hebrew* thus, *Above all keeping keep thy heare.* And the *Septuagint* thus: *With all keeping, keep thy heart.*

φυλακῇ πάσῃ τήρησον καρδίαν σου

In this part of the Verſe, you have the *Perſon*, and the *Prædicate.*

1. The *Perſon.* Now this may be underſtood either *Phyſically*, and literally, or *Metaphyſically*, and Spiritually. If *Literally*, then *Solomon* ſpeaks to his *Son*, and *Children are to obey their Parents.* If *Spiritually*; then a greater then *Solomon* is here, and he ſpeaks to a *Saint*; Now, *Chriſt*, is to be obeyed, for *he is the Author of eternal Salvation, to thoſe that obey him.* Thus (if I miſtake not) we are *Arrived* at the *Perſon.*

1. The Perſon.

2. The *Prædicate*; or what is ſpoken concerning this Perſon. Herein you have

2. The Prædicate.

1. The

1. The *Act*, *Keep*. The Greek word ſignifies *ſolicitouſly* to keep, and ſave ſomething left it be loſt, or taken away by others. *Keep.* τηρεῖν

2. The *Subject*. *Heart*; thy heart. *Keep thy heart.*

3. The *Direction*. *With all keeping*; or *above all keeping*. *Above all keeping, keep thy heart.* Men, will moſt of all keep the *heart* from *wounding*, for a *wound* in the *heart* is *Mortal*. Thus, Spiritually; we are *eſpecially*, and *Solicitouſly*, to *keep* the *heart*; to *watch* the *thoughts* of the *heart*. *Above all keeping, keep the heart.* The *Words* (thus) opened, the *Meditation* follows.

That 'tis incumbent upon a *Son* of *God*, above all keeping, to keep his heart. If a methodical diſcourſe may be bleſſed to Edification, let this (then) be the *Method*, to inquire after theſe things. *Meditation.*

1. Whether the *heart* of man muſt be kept above all keeping?

2. What this *heart* of man is, that muſt be kept above all keeping?

3. How the *heart* of man muſt be kept above all keeping?

4. Why the *heart* of man muſt be kept above all keeping?

5. What uſe may be made of this, that the *heart* of man muſt be kept above all keeping?

1. Whether the *heart* of man muſt be kept above all keeping. What *Solomon* ſays concerning *Getting*; *with all thy getting, get underſtanding*; I may ſay concerning *Keeping* with all thy keeping; *yea, above all thy keeping, keep thy heart.* *Keep thy* heart above all keeping. *Onely take heed to thy ſelf, and keep thy Soul diligently, &c.* Keep thy *Soul*, that is, keep thy *ſelf*: The *Soul* is often put for the whole man. Where one Evangeliſt ſaith, loſe his Soul; *another ſaith, loſe himſelf.* *Keep thy* Soul, that is, thy ſelf; diligently, or vehemently. *Take ye good heed unto your ſelves*; that is, unto your Souls. Take good heed; keep vehemently your ſelves, your Souls, ſo the Greek: Keep *Vehemently*: the word implyeth *Strength*, as well as *Diligence*. But take one Vote more for the *Evincement* of this *Truth*: *Keep thy ſelf pure.* Keep thy ſelf; thy Soul, pure; or holy. The Apoſtle here makes uſe of the ſame word that the Seventy doe in my Text; above all keeping, keep thy heart. Keep thy *ſelf* pure; thy *Soul* pure; thy *Heart* pure; the *Heart* is the principal *Seate* of the *Soul*; that being the firſt that receives life, and the laſt that keep it.

Deut. 4.9.

Mat. 16. 26

Luke 9.25

Deu. 4.15 περισπα

1 Ti. 5.22.

Primum vivens, ultimum moriens.

2. What the *heart* of man is, that muſt be kept above all keeping?

1. The *heart*, is ſometimes put for the whole

whole man. *My Son give me thy heart.* That is, give me thy *ſelf*; thy *Soul*; give me thy *whole* ſelf; thy *whole* Soul; by a *Sinecdoche* of the part, for the whole *Thou ſhalt love Jeho-* Deu. 6. 5.
vah thy God with all thy heart, and with all thy ſoul, and with all thy might. To the ſame purpoſe do the Pſalmiſt ſpeak: *Create in me* Pſal. 51.
a clean heart, Oh God! and renew a right ſpirit 10, 17.
within me. The Sacrifices of God are a broken ſpirit, a broken and a contrite heart, Oh God, thou wilt not deſpiſe. So that the heart is put for the whole ſoul, becauſe the *Soul* keeps her *Reſidence* in the *heart*, and there ſhews her ſelf moſt preſent (as it were) in her *Chair of ſtate.*

2. The *Heart* is ſomtimes put for the *Faculties* of the *ſoul.*

1. For the *underſtanding* and *mind.* For the *underſtanding.* It is expreſsly ſaid, *That the Lord opened the heart of* Lydia. Its Gods Act. 16. 14.
Prerogative Royal to open the *heart. Lydia's* heart was opened, but God was the Opener of her heart. You have her *underſtanding in the things that were ſpoken by* Paul. And, as for the *underſtanding*, ſo, for the *mind. The whole multitude were of one* Act. 4. 32.
heart, and of one ſoul.

2. For the *Affections. Where the Treaſure is, there will the heart be alſo.* The heart is rather where it (loveth) then where it (li- Mat. 6. 21.

veth). The Affection will be where the Object is.

3. For the *Will*. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thine heart, that God raiſed him from the dead, thou ſhalt be ſaved.*

om.10.

4. For the *Memory*. 'Tis ſaid of the Mother of Jeſus, *that ſhe kept her Sons ſayings in her heart*; She recorded and regiſtred them down within; ſhe remembred what he ſaid.

uke 2.51

5. For the *Conſcience*. The *Conſcience* is a thouſand Witneſſes for, or againſt a man. *If our heart condemn us, God is greater then our hearts, and knoweth all things.* If our heart condemn us, that is, if our Conſcience condemn us. *Conſcience* is Gods *Deputy* and *Notary*. Gods *Vicegerent* and *Viceroy* within, deſpiſe not therefore the voice thereof. Oh! do not turn off *Conſcience*, as *Felix* turned off *Paul*. *Go thy way for this time, when I have a convenient ſeaſon I will call for thee.*

rill c te-
es.
Jo. 3.20.

3. How this *heart* of *man* muſt be kept above all keeping? This word (*keep*) is a *military* word, a *Metaphor* taken from *Souldiers* that keep a *City* or *Caſtle*.

Queſt. But how do Souldiers keep a City or Caſtle?

Solut. I have not been trained up a *ſouldier*, and therefore may *diſcover* ſome *weakneſs*

neſs, but (I would hope) not to diſcover any *lightneſs*.

1. *Souldiers* are *ſtocked* and *ſtored* with *Proviſions* for their *Perſons*, and for the *Place*.

1. For their *Perſons*, Men, that keep a *City*, or a *Caſtle*, are *accommodated* with *Proviſion*, as *bread, beer, beef, &c.* Though a *City* or a *Caſtle* may be ſo *ſtrong*, that it is not eaſily *ſtormed*, and the walls *ſcaled* by the *Beſiegers*, yet the *beſieged* for want of *Proviſion* may be ſtarved out. The god of this world will lay a cloſe ſiege to the *heart*; if therefore this be not well *ſtocked* and *ſtored* with *grace*, it may be taken when it is *ſtormed*. *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh.* Gal. 5. 16. A *heart* without *grace*, yea, a *heart* without a good *ſtock* of *grace*, is like the City of *Rome*, of which 'tis ſaid, *That it was never beſieged, but it was taken.* If thou wouldeſt keep thy *Caſtle*, keep thy *heart*, then the Apoſtle tells thee *negatively* what thou muſt not do; *Thou muſt not make Proviſion for the fleſh, to fulfil the luſts thereof*; And *poſitively*, what thou muſt do, *Thou muſt lay up in ſtore a good foundation for the time to come.* Rom. 13. 14. 1 Tim. 6. 19.

2. For the *Place*. *Souldiers* are *ſtocked* and *ſtored* with *Proviſion* for the *Place*. *Cities* and *Caſtles* they are *accommodated* with

Am-

Ammunition. A *Caſtle* hath a *Magazine* in it ſelf, it hath *Match*, *Powder* and *Bullet*. A *Caſtle* is accommodated with *Utenſils* of *War*, as *Canons*, *Muskets*, *Spears* and *Swords*. *Soul*, if thou wouldeſt keep thy *Caſtle*, keep thy *heart*, be ſure to *ſtock* and *ſtore* thy ſelf with *Ammunition*, *ſtock* and *ſtore* thy ſelf with *Precepts*. *Oppoſe a written* word to every temptation. This courſe Chriſt himſelf ſteered. *It is written Man ſhall not live by bread alone.* It is written, *Thou ſhalt not tempt the Lord thy God.* Oh here is a curious Copy to write after! *Soul*, take the *ſword* of the *Spirit*, which is the *Word* of *God*. This courſe *David* alſo ſteered, *I have hid thy Word in my heart, that I might not ſin againſt thee.* Whatever the *temptation* be, be ready to anſwer with a *written* word.

Mat. 4 4, 7

Pſ. 119. 11

For inſtance.

1. Doth *Satan* ſay, *ſwear*; Be ready to anſwer, no; for it is written, *Swear not at all*, Mat. 5 34.

2. Doth he ſay, *curſe*? No, for 'tis written, *Bleſs and curſe not*, Rom. 12. 14.

3. Doth he ſay, *Lye*; No, for it is written, *Lie not one to another*, Col. 3. 9.

4. Doth he ſay, *ſteal*; No, for it is written, *Let him that ſteal, ſteal no more*, Eph. 4 28.

5. Doth he ſay, *unbelieve Chriſt*? No, for it is written, *If ye believe not that I am he, ye ſhall*

ſhall die in your ſinnes, John 8.24.

6. Doth he ſay *Work* no more? No; 'tis written, *If any would not work, neither ſhould he eat.* 2 *Theſ.* 3. 10.

7. Doth he ſay *Pray* no more? No; 'tis written, *Pray without ceaſing.* 1. *Theſ.* 5. 17.

8. Doth he ſay *Read* no more? No; 'tis written, *Search the Scriptures. John.* 5. 39.

9. Doth he ſay *Hear* no more? No; 'tis written, *Be ſwift to hear, ſlow to ſpeak, ſlow to wrath. Jam.* 1. 19.

10. Doth he ſay *Fear* no more? No; 'tis written, *Serve Jehovah with fear, and rejoyce with trembling.* Pſal. 2. 11. Thus, *Soul, Endeavour* to have a *written* word ready, to *anſwer* every *Temptation.*

2. *Soldiers*, they have their *Armour* on. There is in a *City*, or *Caſtle*, not onely *Armour* for the *Souldiers* to put on, but, if the *Enemy* be at hand, the *Souldiers* they have their *Armour* on, or put on their *Armour*: They *gird* on their *Swords*; *take* up their *Muskets*, &c. When *Nehemiah* (a Perſon of Eminency) was eminently concerned in rebuilding *Jeruſalems* walls, and repairing her *Breaches*, its ſaid that *thoſe upon the wall, with one of their hands wrought in the work, and with the other hand held a weapon.* Soul, Neh. 4. 17.

the

the *Enemy* is in the *Field*, and if ye would keep this *Caſtle* (the *heart*) ye muſt have your *Armor* on: If you would ſo *Fight*, as to *Overcome*, ye muſt put on *Armour*; yea, ye muſt put on the *Armour* of *God*; yea, *ye muſt put on the whole Armour of God.* The Greek word is a compound word, and ſignifie not onely *Neceſſary*, but *Compleat* Armour, ſuch as *Covereth* all the *Body*, and leaveth no place *Naked*, and *Unfenced*. There muſt be *Head-Piece, Back-Piece, Breaſt-Piece. &c.*

Eph. 6. 13. την παν-οπλιαν τȣ̃ θεȣ̃.

3. *Souldiers*, they keep up a *Watch*, and *ward*. If men would keep a *Caſtle*, they muſt keep upon their *Guard*. When the *Lord* of *Life* was dead, and laid in the *Sepulchre*, *the chief Prieſts, and Phariſees made their Application unto Pilate, and deſired him that he would make it ſure; he anſwered, ye have a watch, goe, and make it as ſure as ye can*: So, *they went, and made the Sepulchre ſure, ſealing the ſtone, and ſetting a watch.* Thus (alſo) *Nehemiah* did concerning *Jeruſalem*. *We made our prayers unto our God, and ſet a watch againſt them day and night, becauſe of them.* Oh Soul! wouldeſt thou keep this *Caſtle* (thy heart?) be then upon thy Guard; keep up thy watch. *What I ſay unto you* (*and 'tis Chriſt that ſpeaks it*) *I ſay unto all watch.*

Mat. 27. 64, 65, 66.

Neh. 4. 9.

Mark 13. 37.

Now, here, I ſhall *Adviſe* unto two things; an *Obſervance* of the *Enemyes Motion*; and then

then of the *hearts Corruption*. There muſt be a *Curious*, and a *Critical* obſervance of both theſe.

1. Let there be a *Curious* obſervance of the Enemies *Motion*. *Men* in a *Fort, City* or *Caſtle*, art not only ſenſible of the Enemies *Being* in the *Field*, but alſo *Curiouſly*, and *Critically* obſerve his *Motion*, which way he *bends* his *Force*; that *place* of the *City* he goes about to *Storm*; againſt what *Gate* he places his *Canons*, to make his *Batteries*. This *Enemy* is *Satan*, and he *is ever in Motion*: *He* (*like a roaring Lyon*) *goeth about, ſeeking whom he may devour*. 1 Per. 5. 8. Obſerve (therefore) what *Sin* he *Courts*; what *Bait* he *Lays*, for he hath a *Bait* for every *Fiſh*; a *Laſt*, for every *Foot*.

2. Let there be a *Critical* obſervance of the hearts *Corruption*. Doe not (onely) obſerve what place Satan *ſtorms*, but which place (alſo) is *Weakeſt*, and where he is *likelieſt* to *enter*. Oh Soul! *Double*, and *Treble* thy *Guards* upon the *Sin* of thy *Nature*; that's the *weakeſt* place of the *Caſtle*, and there *Satan* will *Endeavour* to *Enter*. *Watch, in the watch-Tower, I ſtand continually upon the watch-Tower in the day time, and I am ſet in my ward every night*. Iſa. 21. 5, 8

4. Why this *heart* of man muſt be kept above all keeping.

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4. The *heart* of man, above all keeping, muſt be kept in a threefold reſpect; *God*, *Chriſt*, the *Heart*.

In reſpect of God.

1. In reſpect of *God*. God hath *commanded* the keeping of the *heart*, and therefore the *heart* muſt be kept. Let this *Text* ring in thy *ears*, and my *ears*, *Above all keeping keep thy heart*. The *Commands* of men (if *counter* and *contrary* to the *Commands* of *God*,) may be *diſpenſed* with, but who can give a *Diſpenſation* to the *Commands* of *God*? As God is *diſpleaſed* with the *Commiſſion* of *evil*, ſo with the *omiſſion* of *good*; *God* is diſpleaſed with the not doing of what he *commands*, as he is with the *doing* of what he *forbids*: Oh break not (as it were) the *heart* of *God* (as they did) and give him cauſe to ſay concerning you, as he did concerning them! *Oh, that this people would do as they ſay!* Oh that this people would do as I ſay! do, as they ſay! May not I ſay unto you, as *Pharaoh* did to the *Egyptians*? *Go unto* Joſeph, *and whatſoever he ſay unto you, do.* And, may not I ſay unto you, as *Mary* (at the *Marriage*,) ſaid unto the *ſervants*, concerning *Chriſt*? *Whatſoever he ſay unto you, do it.*

Deut. 5. 29.

In reſpect of Chriſt.

2. In reſpect of *Chriſt*. The *Heart* is Chriſts *Seat*, this (therefore) muſt be kept above

above all keeping. The *Heart* is Chriſts *Throne* here below now; this is his *Houſe*. As the *Chriſtian* is Chriſts *leſſer* and *lower* houſe, ſo the *Chriſtians* heart (if I may ſpeak it with a holy reverence) is Chriſts *lodging* room in that *houſe*. That Chriſt may dwell, but where? in your hearts, but how? by faith. *That Chriſt may dwell in your hearts by faith.* Eph. 3. 17. Shall not a *Princes Preſence-Chamber*? his *lodging*-room be kept above any *chamber*? above any *room*? kept above all keeping? As the *Womb* of *Chriſt*, wherein he was *conceived*, was; and the *Tomb* of Chriſt wherein he was *laid*, was; ſo muſt his *Temple* be. Now, *Chriſt* was conceived in a *Womb*, wherein no other was *conceived*; *interred* in a *Tomb*, wherein no other was *interred*; ſo, will he *Temple* himſelf in that *heart* where no other ſhall be his *Corrival*, and where no *affected* luſt ſhall be his *Equall*: If *Chriſt* dwell in the *heart* by *faith*, then *ſin* muſt out of the *houſe* by *force*. *Chriſt* and *Corruption* (eſpecially if affected) cannot dwell under the ſame *Roof* in *Peace*, cannot *lodge* in the ſame *houſe* with *love* and *liking*. *Know ye not that your bodies are the members of Chriſt?* 1 Cor. 16. 15. *Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid.*

Many,

Many, too many have their *Paramours*, their *Concubines*. Oh *soul*, lodge not an *Harlot* in thy *heart*, for that's Christs house! Was it not pity that *David* should take *Bathsheba* into his house, for she was another Mans wife? Oh, how did the displeasure of God begin to *flame* against the King of *Gerar*, for taking *Sarah Abraham*'s wife! was it not pity that *Sampson* took *Dalilah* into his lap? The Man (*first*) lost his locks, and (then) lost his life.

In respect of the heart,

3. In respect of the *heart*. As the *heart* must be kept above all keeping in respect of God, because he hath commanded it; in respect of Christ, because 'tis his *Seat*; so in respect of itself, and that upon a manifold Account. For--

Corrupt. Jerusalem wash thy heart from wickedness.

1. 'Tis a *corrupt heart*. The *heart* of a *Saint* is very *corrupt*, but the *heart* of a *sinner* hath nothing but *corruption*; a Saints heart hath too much sin, but a sinners heart is fuller of sin, then the *Sun* of light, or the *Ocean* of water. The *heart* of a *Saint* is sinful, but the *heart* of the *sinner* is sinfully sinful, wickedly wicked. The *heart* is the *Nursery* of sin, the *Magazine* where all the *weapons* of *unrighteousness* lie; 'Tis a lesser Hell. *Beware, that there be not a thought in thy wicked heart, in thy* Belial *heart*; so the Margen. Its a kind of an *Hell*, for a man that hath but

Deu. 15. 9.

Jer. 4. 14.

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a *ſpark* of *grace*, to be tempted and turmoiled with the *innate corruptions* and *rebellions* of his own *heart*; And if a man would deviſe a *Torment* for a *ſoul* truly gracious, he cannot deviſe a greater then this; Shall not this heart (then) be kept above all keeping?

2. 'Tis a *bruitiſh heart*. *A bruitiſh man knoweth not, neither doth a fool underſtand this.* Pſal. 92. 6. The *heart* of *man* is not only *filthy*, but *fooliſh*. The *bruitiſh* man is the *fooliſh* man. *Wiſdom excelleth folly, as far as light excelleth darkneſs.* The *heart* of *man* is *naturally* fooliſh, and as the *heart* is *fooliſh*, ſo the man is *childiſh*, for he feeds upon *dirt*, rather then upon *bread*; yea, upon *dirt*, but not upon *bread*. *Underſtand ye bruitiſh among the People: Folly is bound up in the heart of a Child, but the Rod of Correction ſhall drive it away from him.* *Folly* is not only *bound up* in the *heart* of a *child* of *man*, but in the *heart* of a *child* of *God*. *Do ye thus requite Jehovah, Oh ye fooliſh people, and unwiſe?* Should not the heart (now) be kept above all keeping? *Bruitiſh.* Deu. 32. 6

3. 'Tis a *barren heart*. There's not a *ſeed* of *grace* in the *heart* till the *hand* of *God* ſow it there. The heart *naturally* and *originally* is like white *Paper*, without any *Inſcription*; Not a *Syllable* of the *Grace* of *God* is written there, till the *Finger* of *God* write it there. *Barren.*

Jer. 31. 33 *This ſhall be the Covenant that I will make with the Houſe of* Iſrael; but what is it? *I will put my Law in their inward Parts, and write it in their hearts, and will be their God, and they ſhall be my people*: But who is this I? 'Tis *Jehovah*. *After thoſe days, ſaith* Jehovah, *I will put my Law in their inward Parts, and write it in their hearts.* May not the beſt of men ſpeak after the *Prophet*? *My leanneſs,*

Iſa. 24. 16 *my leanneſs, Wo unto me.* Might not *Chriſt* ſay, (were there not a *ſpark* of *grace* within) to the beſt of men, as he did to the fruitleſs

Luk. 13. 7 *Fig-tree*? *Cut it down, why cumbreth it the ground*? Shall not the *heart* (now) be kept above all keeping?

Dark. 4. 'Tis a *dark heart*. A *natural* heart is a *dark* heart; yea, a *natural* heart is not only *dark*, but *darkneſs* it ſelf in the very *Abſtract*, before the *Sun* of *Righteouſneſs* ariſe there.

Ephes. 5. 8. *For ye were ſometimes* (*darkneſs*) *but now are ye light in the Lord, walk as children of light.* What would the *World* be without the *Firmamental Sun*, but a *World* of *darkneſs*? Oh, what would the *Soul* be without the *eternal Son* (the *Sun* of *Righteouſneſs*) but a *Dungeon* of *darkneſs*. Oh, ſays the ſoul, how *muddy* are my *thoughts*! how *dark* is my *underſtanding*! *I know nothing yet as I ought to know*: Oh, 'tis little that I *know*, and I am *ignorant* of my *ignorance*! The moſt perfect *ſoul* hath

hath but an *imperfect ſight* of *God* or *himſelf*. The moſt ſeeing man, or the *Seer* himſelf, hath a *Film* upon his *eye*, (at leaſt much darkneſs in it,) and muſt (at preſent) look thorough *Spectacles*. *We now ſee thorough a Glaſs darkly*. *Darkly*, or in a *Riddle*, according to the *Greek*. Shall not this heart (then) be kept above all keeping? 1 Cor. 13. 12. ἐν αἰνίγματι

5. 'Tis a *hard heart*. The *heart* of *man* is ſo bad, I cannot tell how bad it is. The *heart* is compared to an *Adamant*. *They made their hearts as an Adamant ſtone, &c.* Is not a *Flint* hard? but an *Adamant* is harder. *As an Adamant* (*harder then a Flint*) *have I made thy Forehead*. Oh wonder not (then) to hear *Perſons* to complain of their *hardneſs* of heart; They are *ſtrangers* to their own *hearts*, that complain not of the *hardneſs* of their *hearts*. Oh, ſays one, my *heart* is a *ſtony heart*! a *flinty* heart, a *rocky* heart; but God (for this) can give a *heart* of *fleſh*! Oh, ſaith another, my *heart* is like the *nether Milſtone*! The loweſt *Milſtone* is the hardeſt *Milſtone*. Oh, ſaith a third, my *heart* is hard as an *Adamant*! Now, an *Adamant* is utterly *inpierceable*, the *Fire* not being able to *conſume* it, nor the *Hammer* to *break* it. Shall not this *heart* then be kept above all keeping? *Hard.* Zach. 7. 12. Ezek. 3. 9. Ezek. 36. 26. Job 41. 23.

Proud.

6. 'Tis a *proud heart*. There's much *pride* in that *heart* that is most *humble*; nay, may not a man be *proud* of his *humility*? *God resisteth the proud.* Some are proud of their *Robes*, others are proud of their *Rags*. Some are *proud* of their *Chains* of *Gold*, others are *proud* of their *Chains* of *Iron*. *Him that hath a high look, and a proud heart will I not suffer.* *Humility* is the *Ornament* of *Angels*, but *Pride* is the *deformity* of *devils*. *Angels* are *humble* in the midst of all their *Triumphs*; but *Devils* are proud in the midst of all their *Torments* and *Tortures*. Oh, what *Garden* is without this *weed*? what *Scutcheon* is without this *blot*! was not *Pauls* spirit *tympanious*? *Lest I should be exalted above measure, through the abundance of the Revelations, there was given unto me a thorn in the flesh, the Messenger of Satan to buffet me.* Oh, how apt men, the best of men, to be lifted up in themselves, under *singular* and *signal* discoveries! A *Paul*, when he is led into the *Secret* of *God*, is apt to be *lifted* up in himself, his *heart* is *climbing* under those *towring revelations*. *Those*, that curiously observe the Workings and Counter-workings of their own *hearts*, may find (after duty) their hearts *aspiring* and *climbing* upon some *singular* and *signal* appearance of *God* (under duty.) Is not the *heart* apt to *rise* and *bubble*

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Jam. 4. 6

Ps. 101. 5.

2 Co. 12. 7

(after a duty) upon ſome *ſmiles*, *ſhines* and *ſhowers* of *mercy* (under the duty?) Shall not this *heart* (then) be kept above all keeping?

7. 'Tis a *Paſſionate heart*. There is a *holy Paſſion*. *Be angry, and ſin not*. A *man* may be *angry* with *ſin*, and yet not *ſin*, being *angry*. A *man* (alſo) may be *angry* with *ſinners*, as *ſinners*. *God is angry with ſinners every day*. Thus, men may be *angry* with *ſinners*, as *ſinners*; they may be angry with the *ſin* of the *Perſon*, but not with the *Perſon* that *ſins*. There is (then) a *ſin-leſs* paſſion, and a Son of *God* (may) yea, a Son of God (muſt) have a *holy* indignation againſt *others*, eſpecially againſt *himſelf*, as *Moſes* had againſt the *Calf*. *He burned it to Ponder, caſt it upon the water, and gave it to the Children of* Iſrael *to drink of it*. But, as there is a *ſin-leſs*, ſo there is a *ſin-ful* paſſion. *Moſes* (the *Mirrour* of *Meekneſs* for a *meer* man) was not without his *Pettiſh* humour, *Hear ye Rebels*. Had it not been more becoming language to have ſaid, *Hear ye Iſraelites*? But, *hear ye Rebels, muſt we fetch you water out of this Rock*? Yea, he *ſmites* the *Rock thrice*, when he ſhould not have *ſmitten* it *once*. *Jonah* (a *Dove*) as the word ſignifies; and a *Dove* (they ſay) is *gall-leſs*, was not without this *Plague*-ſore.

Paſſionate Eph. 4. 26 Pſa 7 11.

Ex. 32. 20.

Numb. 20. 10, 11.

ona 4.9. Dost well to be anggy? and 'tis *Johovah* that speaks it: And he said, *I do well to be angry even to death.* As if he had said, I am *angry*, and I do *well* to be *angry*, I do well to be even *angry*. I am *angry* while I *live*, and do well to be *angry* till I *dye*, Oh this was a *sad*, and a *Sinful* passion! Ask those (that are not strangers to their own hearts) and they will tell you that they have *Passionate* hearts. Oh, saith one, I want a *Bearing*. and a *Forbearing* Spirit! Oh, saith another, I have not *yet* learned (if their be *two* senses left) to take things in the *best* sense! Shall not this *heart* (then) be kept above all keeping?

eep. ugustis nde rofun- um ot only rofun- um ma- m, sed ali Pro undum.

'Tis a *deep Heart*. The *Sea* is a great *Depth*, but who can say what a *Depth* the heart is? The *Philosopher* calls it the greatest *Depth* in the *World*. Another calls it a great *Depth*, Where is the *Man*, or the *Woman* (in whose *heart Christ* hath taken up his *Residence* by *Faith*) that cannot set his *Seal*, the *heart* is a great *Depth*? I may call it, not only a *deep evil*, but the *Depth of evil*; not only a *wicked Gulf*, but the *Gulf* of *wickedness*. There are *Depths* in the *heart* of *man*, which the *Line* of *man* (whether of *Nature*, or of *Grace*) cannot *sound*; and such *Turnings* therein, which man cannot find out; but *God* hath a *Line* that can *sound* all

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the *Depths* of the *heart*, and a *Thread* that will *Lead* him (into all) and (through all) the *Labyrinths* thereof. Did the *woman* ſay, *The well is deep*? But who can ſay how *deep* the *heart* is? *They* Joh. 4. 11
ſearch out Iniquities, they accompliſh a diligent ſearch (or according to the Mar- Pſal. 64. 6
gent, they accompliſh a ſearch ſearched;) *both the inward thought of every one of them, and the heart is deep.* Shall not this *heart* (then) be kept above all keeping?

6. 'Tis a *deceitful Heart.* There Deceit.
are *Millions* upon *Millions* of *Deceits* in the *heart.* The *World* is a great *Cheat*, but the *heart* is the *greateſt Cheat* in the *World.* This *Lubim* (the *heart* of *Man*) as the word ſignifie, is *apt* to take many falſe *Stitches* in the *work* of *Salvation.* For.

1. 'Tis *apt* to take *Morality* for *Grace.* Now, *Morality* is but *Nature* refined; 'tis old *Adam* in a better *Dreſs.* That profound *Moraliſt* thought (poſſibly) that he *wanted* nothing, when he *wanted Grace*, for he *wanted Chriſt*, and if a man would have *Grace*, he *muſt* have *Chriſt.* Ma. 4
Maſter all theſe have I obſerved from my Youth.

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le non
idem.
iny.

2. The *heart* is *apt* to take the *ſhew* of *grace*, for *grace*. *Things* may be *alike*, but not the *ſame*. The *Naturaliſts* ſay, that there is a *Beryl*-ſtone which reſembles the true *Diamond*. Thus, ſome things look like *grace*, but are not *grace*. The heart of *Man* would not *onely* deceive *others*, and our *ſelves*, in a way of *Diſſimulation*, concerning that which *indeed* is; and, in a *way* of *Simulation counterfeiting* that which indeed is not; but it would *deceive* even *God* himſelf, and *impoſe* upon the *All-wiſe*. As the *Tongue* is the greateſt *Troubler* in the *World*, ſo the *Heart* is the greateſt *Impoſtor* in the *World*. Oh, what *Arithmetician* (below a *God*) can *enumerate* the *veins* of *deceitfulneſs* in the *heart*? No wonder that Prophetical *Narrative* (concerning the *heart*) is *tranſmitted* to *Poſterity*. *The heart is deceitful above all things, and deſperately wicked, who can know it?* Now, ſhall not this *heart* (which is *deceitful* above all things) be kept above all things? *Above all keeping, keep thy heart.*

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ng.

10. 'Tis an *unbelieving heart*. The heart is *naturally* unbelieving; yea, in a ſtate of *unbelief*; for *faith* is not *natural*, but *ſupernatural*. *Faith* is not a *ſlip* growing in our own *Garden*, but a *Heaven-born-Grace*: *Faith* is an *out-landiſh* Plant, and of a divine *Extract*. 'Tis called a *Faith of the Operation*

of

of God. Unbelief is a *great* ſin, the *greateſt* *ſin. Unbelief* lies at the bottom of all *ſins*; 'tis the *Mother-ſin*, the *main ſin*, the *mortal* *ſin. If ye believe not that I am he, ye ſhall die in your ſins. Unbelief* cuts aſunder the *Sinews* of the *Promiſe*; this *ſtops* (as it were) the *ſprings* of *mercy*. He did not many works there; there, where? in his own Countrey; why? becauſe of their unbelief. *He did not many mighty works there, becauſe of their unbelief.* There are many *Bills* about *hardneſs* and *haughtineſs* of heart, about *darkneſs* and *deadneſs* of heart, about *Pride* and *Paſſion* of ſpirit, about *wantonneſs* and *worldlineſs* of ſpirit; but I ſeldom hear or reade of one about *unbelief*, though *he* or *ſhe* that *believeth not is condemned already*. The *man* or the *woman* (that believes not) ſeems to be under the *Judgment*, before the *Judgement*. Oh, there are few *Bills* about *unbelief*, though this be the *deadly* ſin the *daring* ſin! Oh, what little *complaining* is there of *unbelief*? though this does the greateſt *injury* to *God*, and put the greateſt *indignity* upon *God*, of any *ſin* in the *world*, for it makes him (who is *Truth* it ſelf) a *Liar*. *He that believeth not God hath made him a liar, becauſe he believeth not the record that God gave of his Son.* Shall not this *heart* (now) be kept above all keeping? *Above all keeping, keep thy heart.*

Col. 2. 12.

Joh. 8. 24.

Mat. 13. 54, 58.

Joh. 3. 18.

1 Joh. 5. 10

5 What

5. What *uſe* may be made of this, that the *heart* of *Man* muſt be kept, above all keeping? Above all keeping, keep thy *heart*.

Uſe. I have onely one *Uſe* to make of this, and that's by way of *Counſel*.

Muſt the *heart* be kept above all keeping? *Suffer* (then) the *words* of *Exhortation*. But, this *Uſe*, hath a double *Aſpect*, looking to the *Unbelieving* Sinner, and then to the *Believing* Saint.

1. *To the unbelieving ſinner.* To the *Unbelieving* Sinner,

Muſt the *heart* be kept above all keeping? Reflect (then) thy *heart*, and *Tremble*. Oh how many Trembling *Arreſt*, and *Attack* thee, that art in thy Sin!

Queſt. But what manner of heart, is the Sinners heart?

Solut. A *Sinners* heart, is *Originally*, and *Totally defiled* and *depraved*.

1. The *heart* of a *Sinner*, is *Originally defiled*, and *depraved*. The *heart*, is the *Root* from which all thoſe corrupt *Branches* grow, the *Fountain*, from which thoſe corrupt *Streams* flow; the *Womb*, wherein all thoſe corrupt *Monſters* are *Conceived*; the *Shell* wherein all thoſe *Cockatrices* are *hatched*. *Out of the heart proceed evil thoughts, Murders, Adulteries, Fornications, Theſts, Falſ-witneſs, Blaſphemies: Theſe are the things which defile a Man.* Mat. 15. 19, 20.

2. The

2. The *heart* of a *Sinner* is *Totally defiled*, and *depraved*. This appears two wayes; The *whole* heart is in *evil*, and whole *evil* is in the *heart*.

1. The *whole* heart is in *evil*. Man (*Naturally*) is in his *Blood. I ſaid unto thee; but when? when thou waſt in thy Blood, Live.* Oh! this *Gall* of *Bitterneſs*, hath *Imbittered*; *Leaven*, *Soured*; and this *Leproſie*, *Infected* the *whole* heart.

2. Whole *evil*, is in the *heart*. There are the *Seeds*, and *Spauns* of all *Sin* in the *heart*, as in their *Proper* (though *Polluted*) *Center*. Not only the *Seeds* of all *Sin*, that are to be found in (*one*) Man, but that are to be found in (*all*) Men, are to be found in (*every*) Man. As there was in the *Chaos* (at the firſt *Creation*) the *Seeds* of all the *Creatures*, as *Fire*, and *Aire*; *Water*, and *Earth*, *&c.* So, there are the *Seeds* of all *Sin* in the *heart*. The *heart* is not only the *ſoil*, that have the *ſeeds* of all *ſin* in it, but is the *Sun* and the *Rain*, to *warm* and *water* thoſe *ſeede* in order to *growth*. The *heart* is not only the *Shop*, but the *Artificer*, yea, the very *Tool* that frameth *wickedneſs*: *They conceive miſchief, and bring forth vanity, and their belly prepareth deceit.* Is it not time (now) to *reflect* thy *heart*, and to *tremble*? May not *Trembling* take hold upon thee, that thou mayſt *reſt* in the *day* of *trouble*. Job 5.35.

2. To

To the believing Saint.

2. To the believing *Saint*. As the *Sinner*, ſo the *Saint*; as the *unbeliever*, ſo the *believer* is concerned in this *Uſe*.

Muſt the *heart* be kept above all keeping? *Endeavour* (then) through *Chriſt*, to *ſenſe* thy *heart* with thoſe things, that are (*undoubtedly*) incumbent upon thee. For inſtance,

1. Muſt the *heart* be kept above all keeping? Know (then) that the *heart* muſt be kept (*for*) us, as well as kept (*by*) us. May not I ſay concerning the keeping of the *heart*, as the Pſalmiſt does concerning the keeping of the *City*, *Except Jehovah build the Houſe, they labour in vain that build it; except Jehovah keepeth the City, the Watchman waketh but in vain.* Now, as it is true, except *Jehovah* keep the *City*, he that *watcheth*, watcheth in vain; it is as true, except *Jehovah* keep the *heart*, he that *worketh*, worketh in *vain*. *Heart*-work, as it is *hard* work ſo it is *Heavens* work; And, as this *heart* muſt be kept (*by*) us, ſo it muſt be kept (*for*) us.

Pſa. 127. 1

2. Muſt the *heart* be kept above all keeping? Read (then) thy *Mercy*, in conjunction with thy *Duty*. *Mercy* and *Duty* (like *Rebecka's Twins*) go hand in hand: As *Mercy* will not go without *Duty*, ſo *Duty* ſhall not go without *Mercy*; *Thornes and Snares are*

Io. 22. 5.

in the way of the froward; he that doth keep his ſoul, ſhall be far from them. There are nothing but *ſnares* in the way of the *Chriſt-leſs*, and *Grace-leſs*: every *ſtep* he takes, he *ſteps* upon ſome *Thorn* or other, upon ſome *Briar* or other; the *way* of *ſin* is full of *ſnares*: *God* hath *threatned* to rain *ſnares* upon the *wicked*. *Upon the wicked he ſhall rain ſnares, fire and brimſtone, and an horrible Tempeſt*; Pſal. 11. 6. *this ſhall be the Portion of their Cup*, Upon the wicked he ſhall rain ſnares, is not that a *ſevere*, and a *ſad* word? *Snares* ſhall come like *ſhowres*; but he (that above all keeping keep his *ſoul*, or his *heart*, (which is the principal *Seat* of it) ſhall be far from them. Though there be *ſnares* in the way of a *believer*, yet he ſhall not (ſo) be *enſnared* by them, if his heart be kept above all keeping. 'Tis true, there are *Rocks* in a *Believers* voyage, but he ſhall *ſail* between *theſe*, and not *ſtave* upon them, if his heart be kept above all keeping. What *temptations* and *ſnares* ſoever are in a *Believers* way, yet if his *heart* be kept, if there be not a *conſent* of the Will, he may triumph, and ſay, *The ſnare is broken*, Pſ. 124. 7. *and I am eſcaped.*

3. Muſt the *heart* be kept above all keeping? Know (then) as the *heart* is, the *man* is, before God; as the hand is, the man is, before man; but, as the heart is, the man is, before

fore *God*. *Men* judge of our *hearts* by our *words*, and our *works*; but *God* judges of our *words* and our *works* by our *hearts*. *Jehovah ſeeth not as man ſeeth, for man looketh*
1 Sam. 16. 7. *on the outward appearance, or* (according to the Margent) *on the eyes; for Man looketh on the eyes, but Jehovah looketh on the heart.*

4. Muſt the *heart* be kept above all keeping? Up (then) and be doing. May not I adviſe concerning *keeping*, as *Iſraels* Sage
Pro. 4. 7. do concerning *getting*? *With all thy getting, get underſtanding*: ſo, with all thy *keeping keep* thy *heart*, yea, *keep* thy *heart* above all keeping. You muſt not ſay concerning the *heart*, as *Cain* ſaid concerning *Abel*; *Am I*
Gen. 4. 9. *my Brothers Keeper*? Do not ſay, Am I my hearts *Keeper*? Above all *keeping* let this be *kept*.

5. Muſt the *heart* be kept above all keeping? Multiply *cries* (then) that *God* would keep it. The *Mother* loves to hear from the *Child*, though it can but *ſtammer* and *ſtutter*. God loves to be *enquired of by the Houſe of* Iſrael. *God* hath a greater reſpect to the *chattering* and *liſping* of a *Saint*, then to the greateſt *Eloquence* and *Oratory* of a *ſinner*. *God* will *lend* and *lay* his *ear* to a *Daniel*, when he hath no great variety of matter, and can (as it were) but juſt ſpeak; witneſs this
Dan. 9. 19. place; *Oh Lord, hear! Oh Lord, forgive!*

Oh

Oh Lord, hearken and do! defer not for thine own ſake, Oh my God! for thy City and thy People are called by thy Name. Soul! get into a Corner, get into a Cloſet, and cry there, *Lord*, keep my *heart*, for 'tis to be *kept* above all *keeping*. Oh, I have a *baſe* and a *bruitiſh* heart! a *hard* and a *haughty* heart! Lord, keep it. Oh, I have an *unbelieving* and a *miſbelieving* heart! a *proud* and a *paſſionate* heart! Lord, keep it. Oh, I have a *dark* and a *dead* heart! a *corrupt* and a *carnal* heart! *Lord*, keep it, for 'tis to be kept above all keeping. Thus, the *Pſalmiſt* did; *Oh Lord, keep my ſoul, and deliver me; let me not be aſhamed, for I put my truſt in thee.* Pſ. 25. 20.

But here I ſhall adviſe unto a making faith of the *Power* of God, the *Preſence* of *God*, and the *Guard* of God.

1. Make faith of the *Power* of *God*. *God*, is as able to *keep* it, as he was to *make* it; as able to *keep* it, as he was to *enlighten* it; as able to *keep* it, as he was to *enliven it*. *Great* is the *Lord*, and of great *Power*. *I know whom I have believed, and I am Perſwaded that he is able to keep that which I have committed unto him againſt that day.* But, what is God able to keep? He is able to *keep* the *ſoul*, able to *keep grace* in the *ſoul*, able to *keep glory* for the *ſoul*. Whatſoever the *ſoul* hath 2 Tim. 1. 12.

depoſited

depoſited into the Hand of *God*, he is able to *keep* it: Now the *heart* is a *main* thing that
Pſa. 37. 5. is *committed* to *God*: *Commit thy way unto the Lord, truſt alſo in him, and he ſhall bring it to paſs.* *Commit* thy *way* to the *Lord*; *Roll* thy *way* upon *Jehovah*; thy *way*, but what *way*? the *way* of thy *heart*, or thy *inward* way; the *way* of thy *hand*, or thy *outward* way. That is, *concern Jehovah* (which is the *Father* or the *Son*) with all thy *concerns*, eſpecially with the *heart*, which is the *greateſt* concern: Art a ſon or daughter of *Abraham*? make faith (then) of the *Power* of *God*; *believe*, that the *Power* of *God* is greater to *help* thee, then the *Power* of *Sin*, or of *Satan* can be to *hurt* thee. Oh *ſoul!* the Lord can do whatſoever he *will*, though he *will* not do whatſoever he *can*. Gods *Power* hath no *limit* but his pleaſure.

2. Muſt the *heart* be kept above all keeping? make faith (then) of the *Promiſe* of *God*. As there is the *Power* of *God*, ſo there is the *Promiſe* of *God*, in order to the keeping of the *heart*. *God* hath *Promiſed* to keep his *People*, and he will keep his *Promiſe*. He is *God* that hath *Promiſed*, and he will *Perform*. *Gods Word* may be taken, though *Mans* can *ſcarcely* be, ſuch is the *Immorality* of the laſt, of the latter days. *Soul*, plead the *Promiſe* of *God* for keeping thy heart. *Thou wilt*

keep

keep him in perfect Peace, or (according to the Hebrew) *in Peace, Peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee.* Now, there can be no *Peace*, no *inward* and *abiding Peace*, when the *heart* is not *kept*. There can be no *Peace*, no *perfect* Peace, no *conſtant* and *continuing* Peace, when the *heart* is not *kept*. For, as there is no Peace, no *true* Peace to the wicked, ſo there is no *abiding* Peace, when the *heart* is not kept, but (like ſome mighty *Torrent*) it overflows its *Banks*. *God* (ſpeaking of his *Vineyard*) ſaith; *I Jehovah do keep it, I will water it every moment, leſt any hurt it, I will keep it night and day.* Iſa. 26. 3. Iſ. 27. 2, 3.

3. Muſt the *heart* be kept *above* all *keeping*? Make faith (then) of the *Guard* of *God*. *God* hath *appointed* and *approved* a *Guard* for the *heart*. There's a *poſſibility*, yea, a *probability* for the *keeping* of the *heart*, becauſe there is an *appointed* and *approved Guard*, in *order* to the *hearts keeping*. *He ſhall give his Angels charge over thee to keep thee in all thy ways.* 'Tis true, theſe words (when Chriſt was tempted by Satan) were applied by Satan to Chriſt; *If thou be the Son of God, caſt thy ſelf down, for it is written, He ſhall give his Angels Charge concerning thee, and in their hands ſhall they bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Wonder* not that theſe *words* are *applied* to *Chriſt*; Pſ. 91. 11. Mat. 4. 6.

for, if they belong to all *sanctified* believers in *general* (as *Interpreters* agree) much more *eminently* to the *Head* and *Husband* of these, *Christ Jesus*, who is the *Beginner* and *Consummator* of *Grace*. The most *mighty* and *magnificent Monarchs* in the *World*, have not such a *Train*, such a *Retinue* at home, nor such a *Life-Guard* when they go *abroad*, as the *meanest Saint* hath. for he hath a *Guard of Angels*, a *Convoy* of *Angels*, and this is *approved* as well as *appointed* of *God*, in order to the *keeping* of the heart.

6. Must the *heart* be *kept* above all keeping? *Mourn* (then) over *that* in the heart, which hath made it so *treacherous*. *Sin* is the greatest *Treason* in the *world*, and this makes the *heart* so *treacherous*. May not I say of *Corruption*, as the Queen did of *Calice*, *Rip me open when I am dead, and you will find* Calice *at my heart*. Should ye rip open a person, would ye not find *corruption* at his *heart*? 'Tis *mans* sin that *kills* him. As *Sin infects*, so it *inters* the man it *infects*. No sooner do we *begin* to *live*, but we *begin* to
Gen. 2. 17 *die*. *In the day thou eatest thereof dying, thou shalt die*. Thou shalt be *dying* till thou *diest*; as thou art *obnoxious* to the *first*, so
Gen. 6. 5. πᾶσας τὰς ἡμέρα. to the *second death*. *And God saw that the wickedness of man was great, and that every imagination of the thought of his heart was*

only

only evil, and that continually. Continually, every day, ſo the *Hebrew*; *all days,* ſo the *Greek.* Not only the *frame* of a *natural* heart, but whatſoever a natural *heart frameth* is *evil,* only *evil,* every day *evil.* Was not *Stephens Enterment* without great *lamentation? Devout men carried* Stephen *to the Grave, and made great lamentation over him.* And ſhall not *ſin* in the *heart* lie near the *heart,* and be greatly *lamented? Did* David *mourn, (till he could no more mourn) for the burning of a* Ziklag? and ſhall not the *ſoul mourn* for *ſin* in the *heart,* that hath made it ſo *ſinful?* Oh let thine *eye* be like a *Limbeck,* continually dropping, for *ſin* in the *heart!* To this end, *endeavour* (thorough *Chriſt*) to *ſenſe* thy *heart* with theſe *Conſiderations.*

1. *Sin,* hath a *Being* (ſtill) *within.* There are the *Remainders* of *ſin* within: There are *Philiſtines* (yet) in thy *Land*; accurſed *Inmates* (yet) in thy *houſe*: Thy *Garden* is not (yet) without *weeds*: thy *houſe* not (yet) without *rubbiſh*; thy *heart* not (yet) without *leaven. If we ſay that we have not ſinned, we make him a Liar, and his Word is not in us.* Nay, *if we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.* There is ſuch a thing as *ſin*; yea, *ſin within* the *talleſt Cedars. Paul* (though cried up for an

1 Joh. 1

1 Joh. 1.

7.20. earthly *Angel*, in *reſpect* of his *holineſs*) acknowledgeth, *but ſin that dwelleth in me. Sin* was an *Inmate*; he does not *ſpeak* of it as a *Gueſt*, but as an *Inhabitant*; and ſhall not this *ſin* in the *heart*, lie near in the *heart*, and be mourned over? Oh *mourn* over *ſin*, for it hath a *being* (yet) *within.*

2. *Sin* had not a *being* (from) God. *Sin* is mans *own*, his own *Babe. Man* is *Sins* Parent. Though *Satan* be the Father of *temptation*, yet the *Heart* is the *Mother* of *Corruption. Sin* hath its *Conception* within. *Luſt, when conceived, bringeth forth ſin.* Now, as *Sin* had its *conception* in man, ſo *man* had his *conception* in *Sin*, *I was ſhapen in iniquity, and in ſin did my Mother conceive me.* As there is *original* ſin (which is an *habitual exorbitancy*, and an *univerſal depravity* of mans nature:) ſo there is the *original* of *ſin*, which was a *poſſibility* for, and a *potentiality* in man to *ſin.* There is an *impoſſibility* of *ſinning*, and that is in a *Celeſtial* ſtate; there is a *poſſibility* for not *ſinning*, and that is in an *Evangelical* ſtate; but then there was a *poſſibility* for *ſinning*, and that was in a *Paradiſical* ſtate. *Man* (and that in a *Paradiſical* ſtate) had a *Potentiality* of *ſinning*; this is the *original* of *ſin. Oh* Iſrael, *thou haſt deſtroyed thy ſelf, but in me is thine help!* No wonder, thy *deſtruction* is of thy ſelf, for thy *Corruption*

is

is of thy ſelf; There had been no *deſtruction*, had there been no *corruption*: As if God had ſaid, *Oh Iſrael*, thy *ſin* and thy *ſorrow* lay near my *heart*, but thy *deſtruction* is of thy *ſelf*; this *Calf*, this *Sin*, which is from thy *ſelf*, therefore is the *meritorious* cauſe of thy *deſtruction*. *Seek* the *cauſe* where thou wilt, 'tis not in *me*, but in *thee*; *Sin* had not a *being* from *me*, though it hath a *being* in *thee*. Shall not this then be mourned over, which had not a *being* from *God*?

3. *Sin* cannot have a *being* with *God*. *Nothing* ſhall have a *being* with *God*, but that which had a *being* from *God*; but *Sin* had not a *being* from *God*; no *ſin*, no *ſinner ſhall inherit the Kingdom of God*. The unrighteous (as unrighteous) ſhall not inherit the Kingdom of God. *Know ye not that the unrighteous ſhall not inherit the Kingdom of God*, No *ſoul* in his *ſin* ſhall have *Heaven* for his *Manſion*. *Nothing that defileth, or worketh abomination, or maketh a Lie, ſhall enter this* Jeruſalem; yea, ſhall not enter into a leſſer and lower *Jeruſalem* then this is, even *that Jeruſalem which cometh down from God out of Heaven*. Shall not this *Sin* then be mourned over? 1 Cor. 6. 9, 10. Re. 21. 2

4. *Sin* ſtrikes at the very *being* of *God*. *Sin* doth not only ſtrike at the *being* of *man*, but at the very *Being* of *God*, who is the very *Ens Entium*.

Being of *God*, who is the *Being* of *Beings*. *Sin* would not only *un-man* a *Man*, and *un-Saint* a *Saint*, but *un-Chriſt* a *Chriſt*, but *un-God* a *God*. *Get you out of the way, turn aſide out of the Path, cauſe the holy One of* Iſrael *to ceaſe from before us.* This is the *Dialect* of *Sin* in a *Man*, and of a *Man* in his *Sin*; Shall not thine eyes now be like the Rivers in *Heſhbon*?

Iſa. 30. 11.

Motives 1. Suffer me now to preſent thee with ſome *Motives*, and then with ſome *Directions*:

1. Would ye not be *Captives* to *Conſtitution-Corruptions*? Then (above all keeping *keep* your *hearts*. *I was alſo upright before him, and have kept my ſelf from mine iniquity.* There was ſome *particular* ſin, the *Sin* of his *Nature*, that he *obſerved*, and that you may alſo *obſerve* in your *ſelves*. This is the *Sin* that *doth ſo eaſily beſet us.* As there is the *Maſter-Grace*, ſo there is the *Maſter-ſin*. Indeed, this Reaſon the Spirit of God (in the Text) gives, for keeping the heart above all keeping; Above all keeping, keep thy heart: why? for, *Out of it are the Iſſues of life*: Or, for out of it *the Actions of life proceed.*

Sam. 22. 24.

Prov. 12. 28.

2. Would ye *keep* your *lips*, then (above all keeping) *keep* your *hearts*. If ye would *keep a cloſe lip*, ye muſt *keep a clean heart*. The *Heart* is not far *ſituated* from the *Tongue*;

Tongue; *Out of the abundance of the heart* Mt. 12 34
the Mouth ſpeaketh. Out of the *abundance* (or, *redundance*) of the *heart*, the *Mouth* ſpeaketh The *Lips*, they are the *out-works*, and muſt not be *neglected*; the *Heart*, that is the *Citadel*, and muſt be *chiefly* kept. The *Hand* reaches but a ſmall *Compaſs*, but the *Tongue* ſails thorough the *Univerſe*. The *Tongue* hath no *mean*; its either *exceedingly* good, or *exceſſively* evil; it knows nothing but *extremes*. The *Lips* do offend *Negatively* as well as *Poſitively*; as in ſpeaking, ſo is not ſpeaking; for *Silence*, ſometimes, is a *loud* ſin. *Keep thy Tongue from evil, and thy lips from ſpeaking guile*, is *impoſed* by the *Pſalmiſt*, and *tranſmitted* to *Poſterity*.

3. Would ye not ſet up *Idols* in your *hearts*? Then (above all keeping) *keep* your *hearts*. *Little Children, keep your ſelves from* 1 Jo. 5. 21
idols. Though theſe were *Children*, yet they are called *little* Children, and *little* Children may have *Idols*, at leaſt they are in *danger* of ſetting up *Idols within*. *Set your affections* Col. 3. 2.
on things above, not on things on the earth. The *Affection* is a *Faculty* of the *Soul*, and this may be *ſet* upon things *below*. *Love not* 1 Jo. 2. 15
the world, nor the things that are in the world; If any one love the world, the love of the Father is not in him. The *World* may be *ſeen*, but it muſt not be loved. The *World*

is a great *Idol* (the *Diana* that have ſo many *Worſhippers*) and the *heart* is the *Seat* for this *Idol*, for that's the *Seat* of *Love*. *Coveteouſneſs* is a *great ſin*, a *grievous ſin*: *For the iniquity of his Coveteouſneſs was I wroth, and ſmote him.* The *love* of *money* is called the *Root of all evil*. *Coveteouſneſs* is called *Idolatry*. And *Coveteouſneſs which is Idolatry*. But how is a *covetous* man, an *idolatrous* man? yea, an *Idolater*? He that *gives* that to any *creature*, (which is *due* to *God*) makes *himſelf* an *Idolater*. *Keep* the *World* (therefore) out of thy *heart*, for that's often ſet up there as an *Idol*. Now, if ye would *keep* the *world* out of your *hearts*, ye muſt of *neceſſity* then *keep* your *hearts*.

Col. 3. 5.

4. Would ye *follow* the *Footſteps* of the *Flock*? then (above all keeping) *keep* the *heart*. The *Chriſtian* may be *followed* ſo *far* and ſo *faſt* as he *follows Chriſt*. Thou mayſt ſet thy *Watch* by his, if he ſet his by the *Sun*. *Be ye followers of me, even as I alſo am of Chriſt.* Be ye *followers* of me, *even as I alſo am of Chriſt*. Be ye *followers*, that is, be ye *Imitators* of *me*, even as I am an *Imitator* of *Chriſt*. *Go thy way forth by the footſteps of the Flock.* By the *footſteps*, or in the *footſteps of the Flock*: that is, go in thoſe *ways*, and do thoſe *works*, which the *ſheep* or *flock* of Chriſt have gone in, and done before *thee*.

Cor. 11.

Cant. 1. 8.

5. Would

5. Would ye *follow* the *footſteps* of the *Shepherd*? Then (above all keeping) *keep* the *heart*. As *Chriſt* was the *higheſt Principle*, ſo the *higheſt Pattern* and *Preſident*, an *incomparable Copy* to *write* after, *Path* to *walk* after, *Exemplar* to *work* after; Now, *there was no Guile in his Mouth*, and there would be *leſs* in *ours*, if we would be more *careful*, *conſcious*, *cordial* and *conſtant*, in *keeping* our *hearts* above all keeping. *She hath left us an example that we ſhould follow his ſteps.* 1 Pet. 2. 21

6. Would ye have a *converſation* in *heaven*, and for *heaven*? then (above all keeping) *keep* the *heart*; we are to *drive* a *Trade* with heaven, and for heaven. Oh ſoul! what a *ſafer* and *lower* heaven is it, to have a *clean* and a *chaſte* heart? a *holy* and a *heavenly* heart? *For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt.* The word here for *converſation*, (though but one word in the *Greek*) yet it cannot be expreſſed by one word in *Engliſh*, but may be read thus, *Our converſation is in heaven*; that is, *we carry and behave our ſelves in this life, as free Denizons in the City of heaven.* It is the *Ambition* of a *Saint* to live *godly* in Chriſt Jeſus. We ſhould *live* upon *earth*, according to the *Laws* of *Heaven*; our *Ambition* ſhould be Phil. 3. 20 πολίτευμα.

ta

to have all in *Print*. Every *Saint* ſhould be an earthly *Angel*, and *live* upon *earth* after the *rate* of *heaven*. An *Evangelical* life ſhould be an *Angelical* life.

2. *Directions.* 1. Would ye (above all keeping) *keep* the *heart*? Engage *Chriſt* then in this *work*. The *heart* is the ſtrongeſt *Caſtle*, the higheſt *Turret*; no *Arrow* will do execution, but what the *Lord* takes out of his own *Quiver*, and *ſhoots* out of his own *Bow*. Let *God* be *paſſive*, and the heart is *impregnable*, notwithſtanding all the *Batteries* that are made
Rev. 6. 2. againſt it. 'Tis *Chriſt* that went forth *conquering and to conquer*. And (thorough
Ro. 8. 37. Chriſt) Chriſtians are *more then Conquerours*.

2. Would ye (above all keeping) *keep* the *heart*? Make uſe then of the *Spirit*. The *fleſh* and the *ſpirit* are *contraries*, and *contraries* have *contrary* conſequences: As one contrary *diſcovers* another, ſo one contrary ſeeks the *deſtruction* of the other. *The fleſh luſteth againſt the Spirit, and the Spirit againſt*
Gal. 5. 17. *the fleſh, and theſe are contrary the one to the other.* Now, *contrariety* is the *ground* of all *conteſtation* and *conflict*. If ye would *mor-*
Rom. 8. 13 *tifie* the *deeds* of the *fleſh*, ye muſt *take* the *Spirit*, *If ye by the Spirit do mortifie the deeds of the fleſh, ye ſhall live.*

3. Would ye (above all keeping) *keep* the *heart* u

heart? Let your *hearts* then be *taken* up with *heaven*. When thou findeſt thy *thoughts* wandring, and *ready* to *break* their *bounds*, endeavor to *turn* them into another *Channel*, concern thy *ſoul* then with *heaven*, and *heavenly* things. All *below* heaven ſhould be *below* the heart, *Where the treaſure is, there will the heart be alſo.* A *heart* muſt be where its *treaſure* is, and its *treaſure* where *Chriſt* is, 'Tis pity, that a good *head* and a good *heart* ſhould not ever be *companions*. Your *head* is in *heaven*, let your *heart* be there alſo; the *head* and the *heart* may be together. Mat. 6. 21.

But, to *end* as I did *begin*, and *there* to end, *where* I did begin; As *heart*-keeping is the *hardeſt* keeping, ſo the *heart* muſt be *kept* above all *keeping*. *Above all keeping, keep thy heart, for out of it the actions of life proceed.*

Dilecti, ſi cor noſtrum nos non condemnet, loquendi libertatem apud Deum habemus, 1 Joh. 3. 21.

THE

The Sufficiency of Grace.

2 COR. XII. 9. former part.

And he said unto me, My Grace is sufficient for thee.

In the *Text*, and *Context*, ye have the Apostles *Narrative*, concerning his *Revelation*; his *Temptation*, upon that *Revelation*; his *Supplication*, upon that *Temptation*; and his *Supportation*, upon that *Supplication*.

1. His *Revelation*. *It is not expedient for me*
2 Cor. 12. 1 *to glory, I will come to visions, and revelations of the Lord.* Some, distinguish *visions*, from *Revelations*, thus: A *vision* (they say) is, when something is *Supernatural*, represented to the *sight*, the *party* not knowing the *Signification* thereof. Such was the *vision* of *Pharaoh* concerning the *Cattel*, and
Gen 41. the *Corn*, which were one, and the same thing; seven years *Fulness*, and seven years

Famine.

Famine. Such (alſo) was the *viſion* of *Nebuchadnezzar*, concerning the *Tree*, which was *Interpreted* of *Himſelf*. Dan. 4.

A *Revelation* (they ſay) when ſomething is *Supernaturally* repreſented to the *ſight*, and the *Signification* thereof is made *known* to the party; ſuch were the *viſions* of the *Prophets*.

Others diſtinguiſh *viſions* from *Revelations*, thus: A *viſion*, may be without an *Extaſie*. Thus, the two *Maries* ſeeing the *Angel* at the *Sepulcher*, they were *Affrighted*. They were *Affrighted*, but not in an *Extaſie*. But, a *Revelation*, ſuch (as *Paul* here ſpeaketh of) was an *Apparition* in an *Extaſie*. Such was that of *Peter* concerning the *Sheet*. Such alſo) was that of *John*, when in the *Iſle* of *Patmos*; *He was in the Spirit on the Lords day, and heard behind him a great voice, as of a Trumpet.* Mar. 16. beg. Acts 10. 10, &c. Rev. 1. 9, 10.

2. His *Temptation* upon this *Revelation*. *And leſt I ſhould be exalted above meaſure through the abundance of the Revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted above meaſure.* Some, by this *Thorn* in the *fleſh*, underſtand *Concupiſcence*; Others underſtand *Alexander* the *Coppersmith*; but there appears not to me the leaſt *Shadow* of a *Probability*, that either of theſe 2 Co. 12. 8,

ſhould

ſhould be the *Thorn* in the *Fleſh*: Is it ſo much as *Probable* that the *Diſeaſe* ſhould be *Corporall*, when the *Remedy* was *Spirituall*? that the *Malady* ſhould be *Corporal*, when the *Medicine* was *Spirituall*? that the *Sore* ſhould be *Corporal*, when the *Salve* was *Spirituall*? So that by the *Thorn* in the *fleſh*, I underſtand *Temptation*; that is, ſome *Satanical Suggeſtion*, and *Solicitation*, concerning the *Faith* and *Sincerity* of the *Apoſtle*.

3. His *Supplication*, upon this *Temptation*. *For this thing I beſought the Lord thrice,* 2 Co. 12. 8 *that it might depart from me.* Here is a *Copy* for you (under *Temptation*) to write after; the *Apoſtle* hath a *Thorn*, hath a *Temptation*, but what *Courſe* doth he now Steer? To this *Cloſet* he goeth; to his *Knees* he goeth; to the *Throne* of *Grace* he goeth; go *you*, and *do* likewiſe.

4. His *Supportation*, upon this *Supplication*. *And he ſaid unto me, my grace is ſufficient for thee.* *Chriſt* anſwers in *Effect*, though he doth not anſwer in *Kind*. *Paul*, is not preſently *Delivered* (from) the *Temptation*, but he is *Delivered* (under) the *Temptation*; he is *ſupported* (under) it, though not *Delivered* (from) it. *And he ſaid unto me, my grace is ſufficient for thee.*

In this *text* and *truth*, you have ſome-

thing

thing *implied*, and ſomething *expreſſed*.

1. Something *implied*; that's the *ſore*. This is *temptation*, that is, this is ſome *fiery* and *furious aſſault* and *attempt* of Satan.

2. Something *expreſſed*; that's the *ſalve*. *And he ſaid unto me, my grace is ſufficient for thee.* In which words you have theſe *Obſervables*.

1. The Perſon, *ſalving*. He, that is, *God*, or *Chriſt*; Or *Chriſt*. who is *God*. He, *And he ſaid*.

2. The Perſon *ſalved*, *Me*; that's *Paul*, *And he ſaid unto me*.

3. The ſubject-matter of the *ſalve*, and that's *grace*, Now, *grace* is an *excellent* thing, an *excelling* thing. All are *Pebbles* to this *Pearl*.

4. The *Propriety* that Chriſt *claims* in this *grace*. *My grace*, or *this grace of mine*. My *grace*; not thy *grace*, but *my* grace; Not *grace* in thy *private* hand, but in thy *publick* head; not *grace* in the *ſtream*, but in the *fountain*. *My grace*.

5. The *Efficacy* of this *Grace*, *ſufficient*. My *grace*, and *ſufficient*. As if Chriſt had ſaid, though thou haſt a *burden*, yet thou ſhalt have a *back* for that *burden*: thy *back* ſhall not *break* under thy *burden*, nor *bow* under thy *burden*, though thy *burden* be *great*, my *grace* is *greater*. *Sufficient*.

6. The

6. The *certainty* of the *efficacy* of this *Grace*, is. *My grace, my grace is ſufficient for thee.* 'Tis *grace*, and my *grace*, that hath not only *been*, but *yet* is *ſufficient*. *And he ſaid unto me, my grace is ſufficient for thee.*

From the *Text*, and *Context*, you have theſe *Meditations*,

Meditations.

1. *That the chiefeſt and choiceſt of Chriſtians are obnoxious unto temptations.* *Paul*, who was of the higheſt *form*, if not the higheſt in that *form* of *grace*, and *gifts*, was not without his *temptation*; he had a *thorn* in the *fleſh*. *Paul* was an eminent *Servant* of *Chriſt*; had eminent *Revelation* from *Chriſt*, and yet under eminent *temptation*; he had a *thorn* in the *fleſh*. Perſons, ſhall not need to *wonder* when *tempted*, for *temptation* is no new thing; but to paſs that.

2. *That the greateſt temptation doth ordinarily ſucceed the greateſt revelation.* It was thus with the *Maſter*; when Chriſt had that voice, *This is my beloved Son in whom I acquieſce*, then *he was led away by the Spirit into the wilderneſs to be tempted by the devil.* Now, was it thus with the *Maſter*? No wonder then if it be thus with the *ſervant*; but humbly to take leave of that alſo.

3. *That Chriſt ſuffers temptation to ſucceed revelation, in order to the prevention of carnal exaltation and oſtentation.* *Perſons* are apt

to be *puffed* up with a *fleshy* mind under *Revelations*. The *Spirit* begins to *swet*, and become *Tympanious*, under the greateſt *Manifeſtation*, and *Revelation*. Where is the *Body* that do not *ſometimes* ſtand in need of *Phyſick*? Oh, but where's the *ſoul*, that ſtands not *often* in *need* of a *pill*, and a *potion* to purge out corrupt *Crudities*?

4. *That 'tis* (*at once*) *both the Duty, and the Dignity of a Chriſtian, to multiply Cryes, and cry mightily unto Chriſt, under Temptation. For this I beſought the Lord thrice*; but to paſs that alſo:

5. *That a word from Chriſt, is a ſutable, and ſeaſonable ſupply, and ſupport, unto a Chriſtian, under Temptation, And he ſaid unto me.* This was under the *writing* of the *Scriptures*, and this hath been ever ſince the *Scriptures* were *written*, the *method* of *Chriſt* unto *Chriſtians*, under *affliction*, and under *Temptation*, to give ſome word, or other, *And he ſaid unto me.*

6. *That there is a ſufficiency of grace in Chriſt, for a Chriſtian, under Temptation. My grace is ſufficient for thee.* This is the *truth* that I ſhall *diſcourſe*, and *diſcuſs*, if *indulged* a divine *Gale*, and *Guſt*. There is a *ſufficiency* of *grace* in *Chriſt*, for a *Chriſtian*. By a *Chriſtian*, I mean a *Chriſtian* of *Chriſts* making: not of *Mans*, but of *Gods* making;

Χριστιανος from Χριστος

or, not of *Mans* making, without *God*. By a *Christian*, I do not mean every *Babe*, or any *Babe* that is *sprinkled*, for the word *Christian* is a *Derivative* from *Christ*: By a *Christian*, I mean a believing *Saint*, and a sanctified *Believer*. By a *Christian*, I mean a Person (*in*) Christ, for so the *Apostle* wordeth it; *I knew a man in Christ*; that is, *actually* in *Christ*; drawn (unto) *Christ*, and drawn (after) *Christ*; now, there is a *sufficiency* of *grace* in *Christ* for such a *Christian*, and that *under* temptation; the *greatest* temptation. *My grace is sufficient for thee.*

2 Cor. 12. 9.

Method.

In the *Managing* of this *Meditation*, suffer a *serious*, and *sober Inquiry* after five things.

1. Whether there be a *sufficiency* of *grace* in *Christ*, for a *Christian*, under *temptation*.

2. What *manner* of *grace*, this *grace* is, that is in *Christ*; And is *sufficient* for a *Christian*, under *temptation*.

3. How this *grace* is in *Christ*, which is *sufficient* for a *Christian*, under *temptation*.

Method.

4. Why there is in *Christ* a *sufficiency* of *grace* for a *Christian*, under *temptation*.

5. What *Use* may be made of this, that the

the *grace* which is in *Christ*, is *sufficient* for a *Christian*, under *temptation*.

1. Whether there be a *sufficiency* of *grace* in *Christ*, for a *Christian*, under *temptation*. Will it not be lost *labour*, and (as it were) to *hold* a *candle* to the *Sun* at *noon*, to go about to *prove* this? That there's a *fulness* of *grace* in *Christ*, is *Evident*. Herein, the great *Doctor* of the *Gentiles*, is positive: *For it pleased the Father, that in him should all fulness dwell.* The word (*Father*) is *supplied* in the English *Translation*; for it *pleased*, so the *Greek*; that is (if I mistake not) it *pleased* both the *Father* and the *Spirit*, that in the *Son* should *dwell*; but what? *fulness*; yea, *all* fulness; *For it pleased that in him should all fulness dwell.* All *fulness* of *grace*, or, a *fulness* of all *grace*. *In Christ dwelleth all the fulness of the Godhead Personally.* Here's *fulness*, yea, *all* fulness, yea, *all* the fulness of the *Godhead*, yea, *all* the fulness of the *Godhead*, and that *Personally*. Once more; the Apostle speaking of *Christ* as *Head*, and the *Church* as *Body*, speaks of the *Church* as the *fulness* of *Him*, and of *Him* as the *fulness* of the *Church*. *And gave him to be Head over all things to the Church, which is his Body, the fulness of him that filleth all in all*; Or (according to the *Greek*) filling all things in all things.

Col. 1. 19.

Σωματικως.

Col. 2. 5.

παντα εν πασι

2 VVhat *manner* of *grace*, this *grace* is, that is in *Christ*, and is *sufficient* for a *Christian* under *temptation*.

1. *Grace* in *Christ* is *free* grace. 'Tis *Grace*, and therefore *free*; 'tis *free*, and therefore *Grace*. 'Tis *Grace* no way, unless *free* every way. *Wine* and *Milk* may be had *without money, and without price*: yea, *Grace* and *Glory* are had without money and without price. *Jehovah God is a Sun, and a Shield, he giveth Grace and Glory*, Grace *here*, glory *hereafter*; grace upon *earth*, glory in *heaven* are given; they are *Donatives*. *Grace* (in) *Christ*, and (from) *Christ* is *free*. *To every one of us is given grace according to the measure of the gift of Christ*. Eph. 4. 7.

2. *Grace*, in Christ, is *formidable* grace. *Grace*, in Christ, is *able* to *weather* any *storm*; *every* storm: How *prodigious* soever the *winds* of *temptation* be, and how *impetuous* soever the *waves* of *tribulation* be, *grace*, in *Christ*, is *able* to *weather* all. The *temptations* of *Christ* were *great*, but *grace* in *Christ*, weathered *all*. *He went out conquering, and to conquer*. And, as *grace* (in) *Christ*, so *grace* (from) *Christ*, weathers all. As the *temptations* of *Christ* were *great*, so the *temptations* of a *Christian* are *great*, and yet *grace* (from) Christ *weathers* all.

all. *When I ſaid my foot ſlippeth, thy mercy, Oh Lord, held me up.* Pſal. 94. 18.

3. *Grace*, in *Chriſt*, is *attracting* grace. There is not a greater *naturalneſs* in the *Loadſtone* to draw *Iron* to it, then there is in the *grace* of *Chriſt*, to *draw* the *ſoul* to *Chriſt*. The *grace* of *God*, and of *Chriſt*, have a mighty *Influence*. *Moſes* ſpake from Mount *Sinai*; *Chriſt* ſpake from Mount *Zion*. *Moſes* (by his thundering) did not *draw* to *Chriſt*, but *Chriſt* (by his grace) draws to himſelf. *I drew them with cords of a man, with bands of love.* And as *Chriſt* draw (unto) *himſelf*, ſo (after) *himſelf*, in a *way* of *grace*. *Draw me, and we will run after thee.* Can. 1. 4.

4. *Grace*, in *Chriſt*, is *abounding* grace. *Grace* in *Chriſt*, is *grace* in the *Fountain*; now *grace* in the *Fountain*, is, for *Quality*, and *Quantity*, ever the ſame. *Grace*, in *Chriſt*, is *grace* in the *Ocean*; now how *empty* ſoever the *channel* is, the *Ocean* is *full*; always full. *I will give to him that is a-thirſt, of the fountain of the water of life freely.* Ther's *abundance* of *grace* in *Chriſt*, ſo much I cannot tell how much; *grace* in *Chriſt*, is a wonderful *Deep*, and my *Line* cannot *ſound* this *Depth*. In *Chriſt*, there are deep *Ditches* which cannot be *ſounded*, and rich *Deeps* which cannot be *Exhauſted*.

Rom. 5. 20 *Where ſin abounded, grace did much more abound.*

5. *Grace,* in *Chriſt,* is *abiding* grace. *Grace,* in a *Chriſtian,* though it may *decay,* yet it cannot *dye.* *Grace,* in a *Chriſtian,* muſt continue, until *grace* goes into *glory,* when *Time* goes into *Eternity.* Now, if *grace* be thus in the *ſtream*; what is it (then) in the *fountain*? *Grace,* in *Chriſt,* is *laſting,* yea, *everlaſting:* As (from) *Eternity* (to) *Eternity.* Chriſt is *God,* ſo (from) *Eternity* (to) *Eternity,* he is *good,* and *gracious,* and can as ſoon *ceaſe* to be *God,* as to be *good*; *ceaſe* to be *God,* as to be *gracious.* *The mercy of the Lord is from everlaſting, to everlaſting*; or thus; *The mercy of* Jehovah, *is from eternity, to eternity, upon them that fear him, and his righteouſneſs unto childrens children.* The *Mercy* of the *Lord endureth* for *ever.*

Pſal. 103. 17.

6. *Grace,* in *Chriſt,* is *commodious* grace. Is not *Advantage* in every mans *eye*? *Grace,* is very *Advantagious*; it brings *Salvation* along with it. *By grace ye are ſaved.* Is not *Salvation* a great thing? Is not *Damnation* a bitter *Pill,* and potion? Is not *Salvation* a ſweet morſel? This is by *grace,* and this *grace* is laid up in *Chriſt.* This *Gold,* layes in this *Ore.* *Salvation,* and *all* in a *Tendency* unto *Salvation, runs* in the

Eph. 2. 5.

the *veins* of *free-grace*. The whole *Fabrick* of *Salvation* is laid in *grace*.

7. *Grace*, in *Christ*, is *Efficatious* grace. The *Man* that *fell* among *Theeves*, was *left* by the *Priest*, and the *Levite*, as they found him; but *Christ*, by his *grace*, had *compassion* on him. What *men*, and *means* cannot do, *Christ*, by his *grace* can do, without *men*, and *means*. What *men*, and *Angels*, cannot do, *Christ*, by his *grace*, can do. That *grace* which bringeth *Salvation*, teacheth also *to deny all ungodliness, and worldly lusts, that we may walk soberly, and righteously, and godly, in this present world.* Tit. 2. 11, 12.

8. *Grace*, in *Christ*, is *suitable* grace. What so *suitable* for a *sinner*, as a *Saviour*? What so *sovereign* against *sin*, as *grace*? Ther's no *Physick* more *suitable* for the *Body*, then *grace* is for the *Soul*. Is not *Bread* suitable for the *hungry*? *Water* for the *thirsty*? so is *grace* for the *soul* that is *sick* of *sin*. *If any man thirst, let him come unto me, and drink.* If any man, if any one, so the *Greek*; *Man*, or *Woman*; let that *man*, and that *woman*, come unto me, and *drink*. *Bread*, and *Water*, are *suitable* for the *hungry*, and *thirsty*. Joh. 7. 37.

9. *Grace*, in *Christ*, is *seasonable* grace. Every thing (we say) is *beautiful* in its *season*; and the more *seasonable* any thing is,

the more *beautiful* it is. The *ſeaſon* of a *mercy*, greatly *accent* the *mercy*. As the *Death* of *Chriſt* was in *ſeaſon*; *While we were yet ſinners, Chriſt dyed for us*; and *in due time Chriſt dyed for the ungodly*; So the *grace* (of) *Chriſt*, and (in) *Chriſt*, is *ſeaſonable* when the *ſoul* is under *temptation*, and under *Affliction*. Is not that a *lofty*, and a *lovely* expreſſion. *For peace, I had great*
Iſa. 38. 17. *bitterneſs, but thou in love to my ſoul haſt delivered it from the pit of corruption; for thou haſt caſt all my ſins behind thy back.*

10. *Grace* in *Chriſt*, is *ſurpaſſing* grace. *Sin*, is an evil thing; *Sin*, is an *evil*; the *evil* of *evils*: Ther's *evil*, and *nothing* but *evil* in *ſin*. *Sin*, is *evil*, but *grace* is *good*; *ſin* is *worſt*, but *grace* is *beſt*. *Sin*, is a large *Field*; a large *Territory*, but *grace* is a *larger*. *Sin*, is the largeſt *Territory* in the *World*, but *grace*. Mans *Ephah*, is *full* of *ſin*, but Gods *Ephah* is *fuller* of *grace*: *Mans* cup is *full*, but *Gods* cup is over-*full*, and
Rom 5. 21. that for an *Eternity*. For *as ſin has reigned unto Death, ſo hath grace reigned* (through *righteouſneſs*) unto eternall life, by Jeſus Chriſt our Lord. Here is *ſin* reigning unto *death*, but here's *grace* reigning unto *Eternal* life. *The wages of ſin is death, but*
Rom. 6. 23. *the gift of God is Eternal life, through Jeſus Chriſt our Lord*. Ther's *ſin* enough in *man*, to

damn

damn man; ther's *grace* enough in *Christ* to *save* man: Ther's *sin* enough in *man*, to *damn* man, and that for an *Eternity*; ther's *grace* enough in *Christ*, to *save* man, and that for an *Eternity*.

3. How this *grace* is in *Christ*, that is *sufficient* for a *Christian*, under *temptation*. *Grace*, is in *Christ*, two wayes; *Formally*, and *causally*.

1. *Formally*. *Grace*, is in *Christ*, as in the *subject* of it. *Christ* is the *God* of *grace*. *In the beginning was the word, and the word was with God, and the word was God. But what then? The word was made flesh, and dwelt amongst us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.* Formally. Jo. 1. 1, 14

2. *Causally*. *Grace*, is in *Christ*, as in the *fountain* of it. As *Christ* is the *God* of it. so he is the *giver* of it, for he is (thee) *head* of the *Church*. *And he is thee head of the body the Church.* Now, thus *Christ* is, in a *manifold* respect. Causally. Col. 1. 18.

1. Because *Christ* is *above* the *Church*, and *ruleth* it, as the *Head guideth* the *body*. *Christ*, is *soveraign*, as well as *Saviour*, and *Surety*; He is therefore called *King of Saints*. Rev. 15. 3.

2. Because *Christ* conveyeth *Life* into the *Church*, as the *Head* to the *Members*. Christ *giveth* life (to) the *Church*; *Maintaineth*

life

Col. 3. 4. life (in) the *Church*; yea, *Christ* in the *Churches* life. *When* he who is our life ſhall appear.

3. Becauſe Chriſt *provideth* for the *Church*, as the *Head* doth for the *Members*. *Chriſt*, gives the *Church Manna*; yea, *Chriſt*, doth not onely *feed* the Church, but is the Churches *Food*, and he is (at once) *Meat* and *Medicine*. *I am the bread of*

Jo. 9. 48. *life.*

4. Becauſe Chriſt *Participates* with the *Church*, in the ſame *nature* with it. as the *Head* doth with the *Members*. *For we have not an high Prieſt which cannot be touch-*

Heb. 4. 15. *ed with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.*

4. Why there is in *Chriſt*, for a *Chriſtian*, a *ſufficiency* of *Grace*, under *temptation*.

In a three-fold reſpect; *God*, *Chriſt*, and the *Chriſtian*.

God. 2 Tim. 2. 16. 1. In reſpect of *God*; becauſe his *foundation* ſtandeth *ſure*. *The foundation of God ſtandeth ſure, having this Seal, the Lord knoweth them that are his.* *God*, knoweth *thoſe*, all thoſe, that he hath *given* unto *Chriſt*, and he hath *laid* up in *Chriſt*, a *ſufficiency* of *grace* for *theſe*, that they may not *miſcarry* for an *Eternity*.

2. In

2. In reſpect of *Chriſt*; becauſe he is to *loſe* none, that are *given* unto him. While *Chriſt* was in the *World* he *kept* his, and *upon* his going out of the *World*, he *ingaged* the *Father* to *keep* them. As God *knows* all that are *given* unto Chriſt, ſo *Chriſt* is to *keep* all that are *given* unto him. *While I was with them in the world, I kept them in thy Name, thoſe that thou haſt given me have I kept, and none of them is loſt, but the Son of perdition, that the Scripture may be fulfilled.* But where did the *Scripture* ſpeak this of *Judas? Let his dayes be few, and let another take his Office.* Chriſt. Jo. 17. 11. Jo. 17. 12. Pſa. 109. 8.

3. In reſpect of the *Chriſtian.* As there is a *ſufficiency* of *grace* in *Chriſt*, upon *Gods* account, and upon his *own*, ſo upon the *Chriſtians.* Chriſtian.

1. In *order* to the *ſtrengthening* of the *Chriſtian.* Ther's a *fulneſs* of *grace* in *Chriſt* for *Chriſtians*, that Gods *power* may be made *known*, yea, made *perfect* in mans *weakneſs.* This *appears* by the *words* after the *Text*; for *ſpeaking* of his *grace* as *ſufficient* in the *Text*, he gives this *reaſon, For my power is made perfect in weakneſs; and when I am weak, then am I ſtrong.* When I am *weak* in *fleſh*, I am *ſtrong* in *Spirit*; when I am *weak* in my *ſelf*, I am *ſtrong* in my *Saviour. Chriſt* can ſay, *Paul*, thou art *weak*, but I am *ſtrong*; yea, I am *ſtrength*; *The-* 2 Cor. 12. 9, 10.

ſtrength

ſtrength of Iſrael, *that cannot lye.* Now, there is a *Sufficiency* of *grace* in *Chriſt*, that a *Chriſtian* may be *ſtrengthned* under all his *troubles* and *trials*; under all his *Temptations*, and *Tribulations*.

2. In *order* to the *ſmiling* of the *Chriſtian*. We uſe to ſay, a *Chriſtian* life, is like a *Courtiers* life; for, upon the *favour*, or *diſfavour* of the *Prince*, depends the *Comfort*, or *diſcomfort* of the *Courtier*. Thus, upon the *ſmiles*, or *frowns* of *Chriſt*, depend the *comfort*, or *diſcomfort* of the *Chriſtian*. A *Chriſtian*, is like the *Marigold*, concerning *which* they ſay, that it *opens* with the *ſhining*, and *ſhuts* with the *ſetting* of the *Sun*. If the *Sun* of *Righteouſneſs* ſet in a *Cloud*, 'tis as *Death* to the *Chriſtian*; but, if this *Sun* of *Righteouſneſs* break thorough a *Cloud*, 'tis as *life* to the *Chriſtian*. *Chriſt* will not *alwayes* frown, *leſt the Spirit ſhould fail before him, and the ſoul which he have made.* If ever a *drooping*, *deſponding*, *deſpairing* ſoul be *comforted*, *Chriſt* muſt be the *Text*, and the *Preacher* too. *I, even I am he that comforteth thee.* Now, there is a *ſufficiency* of *grace* in *Chriſt*, in *order* to a *Chriſtians* comfort. *The words that he ſpeak, they are Spirit, and they are Life.*

Jo. 6. 63.

3. In *order* to the *feeding* of a *Chriſtian*. Ther's a *ſufficiency* of *grace* in *Chriſt*, that the

the *Chriſtian* may feed upon the *promiſs*; that when he hath *nothing* in his *purſe*, he may find *enough* in the *promiſs*; and when he hath *nothing* in his *private* hand, he may find *enough* in his *publique* head. *Feeding*, upon the *promiſe*, is *believing* in the *promiſs*, for the *promiſs* is a *ground* for *Faith*, as the *precept* is a *Rule* for *Obedience*. *Man, liveth not by bread only; how then? but by every word that proceedeth out of the Mouth of God.* Now, the *promiſs* is a full *breaſt*, and *God* delights that *Faith* ſhould draw it. Mat. 4. 4.

4. In *order* to the *fraughting* of the *Chriſtian*. *Chriſt*, will *lade* the *ſoul* with *Experiences*, and that in a double reſpect.

1 In reſpect of *himſelf*. *Chriſt* would have every *Chriſtian* to have *ſomething* in *hand*, ſomething in *ſtore*, againſt a *rainy* day; againſt a *winter* day. *Chriſt*, would have the *Chriſtian* to *lay up in ſtore a good Foundation for the time to come*; and, to *remember the days of Old*. Agracious *reflection* of former *experiences*, is a good *relief* to the ſoul under future *Extremities*. Oh, ſay the *ſoul*. I was in the *Depths* at ſuch a *time*, but *Chriſt* kept my *head* above *water*. *We had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead; who delivered us from ſo great a death, and doth deliver, in whom* 2 Cor. 1. 9. 10.

we

we trust that he will yet deliver us. The *Apostle* argues from former *Experience* to a future *Deliverance.*

1. In respect of *Others.* There's a *sufficiency* of *grace* in *Christ*, that a *Christian* may not (only) have a *word* for *himself*, but (also) a *word* for *others*. *Who comforteth us in all our tribulations*; Why? *That we* 2 Cor. 1. 4. *may be able to comfort them that are in any trouble*; but how? *By the comforts wherewith we our selves are comforted of God.* Christian *converse* often prove (thorough the riches of free-grace) Christian *comfort*: Now, as there is a *sufficiency* of *grace* in *Christ* that we may be *comforted*, so that we may *comfort* one another; Oh, saith one, I am *tempted*! tempted to *curse God, and dye!* Oh, saith the other, so have I been! but (then) that *word* was given in, *Bless, and curse not.* Rom. 12. 14.

For instance.

2. Oh, saith another. I am under *various temptations*! my *temptations* are *many*, and *mighty* too! Oh, saith the other, so have I been! but (then) this *word* was given in, *Blessed is the man that endureth temptation.* Jam. 1. 12.

3. Oh, saith another, but I am *afflicted! afflicted, and ready to dye!* Oh, saith the other, so have I been! but (then) that *word* was given in, *In all their affliction, he was afflicted.* Isa. 63. 9. *He was affected with their affliction,* and

and under their *affliction*, they had his *affection*.

4. Oh, ſaith another, I am *reproached! They lay to my charge things that I know not.* Oh, ſaith the other, ſo have I been! but (then) that *word* was given in. *Bleſſed are ye when men ſhall revile you, and ſpeak all manner of evil againſt you (falſly) for my ſake.* Mat.5.11.

5. Oh, ſaith another, but I am *perſecuted!* and *perſecution* (in plain Engliſh) is *hunting; a hunting after the ſoul to take it!* Oh, ſaith the other, ſo have I been! but (then) that *word* was given in, *perſecuted, but not forſaken.* 2 Cor.4.9.

6. Oh, ſaith another, but I am *hated!* hated of *Neighbors!* hated of *Relations!* Oh, ſaith the other, ſo have I been! but (then) that *word* was given in. *Marvel not, my brethren, if the World hate you.* 1 Jo.3.13.

7. Oh, ſaith another, but I am *impoveriſhed!* I am *reduced* to a low *Ebbe!* I have very little *Meal* in my *Barrel*, and *Oyle* in my *Cruſe!* Oh, ſaith the other, ſo have I been! but (then) that *word* was given in. *Take no thought for the morrow, for the morrow ſhall take thought for the things of it ſelf.* Mat.6.34.

8. Oh, ſaith another, I am *unbelieving*, and my *Faith* is at a low *Ebbe!* Oh, ſaith the

2 Ti. 2. 13 the other, so have I been! but (then) that *word* was given in, *Though we believe not, yet he abideth faithful, he cannot deny himself.*

9. Oh, saith another, but I have *high*, and *hard* thoughts! *brutish*, and *blasphemous* thoughts! *wanton* and *Worldly* thoughts! Oh, saith the other, so have I had! but Jer. 29. 11. (then) that *word* was given in, *I know the thoughts that I think towards you, saith Jehova, thoughts of peace, and not of evil, to give you an expected end.* Or (according to the *Margent*) *End*, and *Expectation.*

10. Oh, saith another, my *grace* is *weak*, and my *Corruption strong!* yea, my *corruption*, is (sometimes) *stronger* then my *grace!* Oh, saith the other, thus it have been with mee! but (then) this (good) *Text*, and (great) *Truth*, was given in. *My grace is sufficient for thee.* Thus, a Christian *converse*, prove a Christian *comfort*, and to this *End* (among others) is there a *sufficiency* of *grace* in *Christ*, that we may be *comforted* and (consequentially) *comfort* one another.

But Fifthly. What *Use* may be made of this, that the *grace* which is in *Christ*, is *sufficient* for a *Christian*, under *temptation.*

Use I have (only) one *Use* to make of this, and that's by way of *Counsel*: If there be in

in *Christ*, for a *Christian*, a *sufficiency* of *grace* under *Temptation*, *suffer* (then) the *words* of *Exhortation*.

But (here) I would speak to two sorts of *Persons*; Those (out) of *Christ*; those (in) *Christ*.

1. Art *out* of *Christ*? *Tremble* (then) for thou art without *Grace*. As, no *Sun*, no *Light*; no *Fountain*, no *Stream*; no *Fire*, no *Heat*; So, no, *Christ*, no *grace*, and no *grace*, no *glory*. Oh who that hath *grace* in his *private* Hand, and in his *publique* Head, would (if he could) be in thy *condition* for a *World*! for a *thousand* Worlds (if there were so many) for thou art *Christ-less*, and so *Grace-less*. As the *Apostle* (upon the believing *Hebrews*) *imposeth* this, so he *encourageth* (the believing *Hebrews*) unto this; *Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace and help in the time of need.* But, oh soul, what wilt thou do when a *Storm* come? when a *tempest* come? what wilt thou do when *sickness* come? when *death* (*the King of Terrors*) come, if thou hast not *Christ*, thou hast not *grace* to *help* in that *time* of *Need*? 1. To those out of Christ. Heb. 4. 16.

But *what* shall I *do*? *whither* shall I *go*? if to be *Christ-less*, be to be *Grace-less*; if to be *Grace-less*, be to be *Glory-less*, what shall I *do*? *whither* shall I *go*? *Quest.*

Go unto *Jesus*. If thou *wouldest* have *grace*, go unto *Jesus* for it. Did *Pharaoh* say, *go unto Joseph*? may not I (then) say unto thee, go unto *Jesus*? There is no *grace*, out of a *Christ*. *The Law was given by Moses, but grace and truth, came by Jesus Christ*. As Christs *grace* is *sufficient* for the *supportation* of a *soul* in himself, so for the *Salvation* of a *soul* out of himself: As his *grace* is *sufficient* for the *Sustentation* of a *soul* in himself, so for the *Sanctification* of a *soul* out of himself: *My grace is sufficient for thee.*

Solu. Gen. 41. 55. Jo. 1. 17.

Secondly to those in Christ.

Art in *Christ*! *Triumph* (then) ther's *grace* enough in *Christ* for thee, under the greatest *Trials* and *Troubles*; under the greatest *Tribulations* and *Temptations*. *My grace is sufficient for thee.* As if *Christ* had said; though (thy) *Barrel* be *empty*, (mine) is not; though (thy) *Cruse* be *empty* (mine) is not. *My grace is sufficient for thee.* *Paul*, there is *water* enough in the *Ocean*, though thou hast but a little in thy *Pitcher*. *Of his fulness have we all received, & grace for grace.*

Jo. 1. 16.

Oh but though this *Text* be a *truth*, what is *Text*, and *truth* to *me*, unless *mine*?

Object.

This *Text*, and *truth*, is made to *Christians*, but I *question* whether I be a *Christian*. There must be the *Application* of a *Promise*, as well as the *Apprehension* of a *Promise*:

Others

Others may *apply* themſelves to *promiſes*, but *Chriſtians* [only] can *apply* the *promiſes* to *themſelves*. Oh, I *queſtion* whether I be a *Chriſtian*. Solut.

1. 'Tis *poſſible* for *Chriſtians*, to *queſtion* whether they be *Chriſtians*, was it not ſtrange? and might it not have been *ranked* among the *wonders* of the *world*, that *John? John* the *Baptiſt*? *John* the *Forerunner* of *Jeſus*, ſhould ſend two of his *Diſciples* to *Chriſt*, and ask, *Art thou he that ſhould come, or do we look for another?* Is it not *Strange*, that the *Church* ſhould ſay, *My ſtrength, and my hope is periſhed from the Lord?* And, is it not *ſtrange*, that the *Church* ſhould alſo ſay, not only *forſaken*, but *forgotten?* though, *doubting*, be *ſinning*, yet there may be *doubting*, not [only] *before*, but [alſo] *after* believing. *O thou of little Faith* [ſaid *Chriſt* to *Peter*] *Wherefore didſt thou doubt?* Mat. 11. 23. Lam. 3. 18 Iſa. 49 14. Mat. 14. 31.

2. A [true] *Chriſtian*, is [truely] in *Chriſt*. As a *Chriſtian* is (from) *Chriſt*, ſo (in) *Chriſt*; that is *Actually* in *Chriſt*; he is *one* with *Chriſt*: As the *Branch* is *one* with the *Vine*, ſo is the *Chriſtian one* with *Chriſt*. As there is a *time* when the *ſoul* is out of *Chriſt*; *At that time ye were without Chriſt*; So, there is a *time* when the *ſoul* is *in Chriſt*: *But now in Chriſt Jeſus*. Eph. 2. 12. Eph. 2, 13.

3. Art a *Diſciple* of Chriſt? then thou art

a *Christian*. The *Disciples were called Christians first in Antioch*.

Acts 11.26

Quest. But how shall I know that I am a *Disciple* of *Christ*? 'Tis true, if there be any *Christians* in the *World*, they are the *Disciples* of *Christ*; but how shall I know that I am a *Disciple* of *Christ*?

Sol. 1. A *Disciple* of *Christ*, is under the *teaching* of *Christ*. As none *teacheth* like unto *Christ*; he is the *Paragon*, and *Prince* of *Prophets*; so *those* that are *Christs*, are under the *teaching* of *Christ*. *But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus.*

Eph. 4. 21.

2. A *Disciple* of *Christ*, is under the *leading* of *Christ*. As *taught* by *him*, and his *Spirit*, so *led* by *him*, and his *Spirit*. *As many as are led by the Spirit of God, they are the Sons of God.*

Rom. 8. 14.

3. The *Disciples* of *Christ* are *believing* ones. 'Tis said upon Christs *Miracle* in *Cana* of *Galilee*, that his *Disciples believed on him*.

Jo. 2. 11.

4. The *Disciples* of *Christ* are *Observing* ones. *The Disciples did as Jesus appointed them*, and made ready the Passover. Not only (what) but (as).

Mat. 26. 19.

5. The *Disciples* of *Christ* are *Persevering* ones. *If ye continue in my word, then are ye my Disciples indeed.*

Jo. 8. 31.

6. The

6. The *Diſciples* of *Chriſt* are *Faithful* ones. *We have forſaken all, and followed thee*, what ſhall we have therefore? Mat. 19. 27.

7. The *Diſciples* of *Chriſt* are *Fruitful* ones. *Herein is my father glorified that ye bring forth much fruit, ſo ſhall ye be my Diſciples.* That is, ſo ſhall ye *manifeſt* your ſelves to be my *Diſciples.* Io. 15. 8.

8. The *Diſciples* of *Chriſt* are *Lovers* of *Chriſt.* 'Tis ſaid of that *John* (who *appears* an *Evangeliſt* in his *Goſpel*; an *Apoſtle* in his *Epiſtles*; and a *Prophet* in his *book* of the *Revelations*) that he was the *Diſciple which leaned on Chriſts breaſt.* As *looking*, ſo *leaning*, demonſtrate *loving.* Io. 21. 20.

9. The *Diſciples* of *Chriſt* are *Lovers* of *thoſe* that are *Chriſts.* By *this ſhall all men know that ye are my Diſciples, if ye have love one to another.* Io. 13. 35.

But, as I did *begin*, ſo I muſt *end.* Art in *Chriſt*? Art a *Chriſtian*? Art a Diſciple of Chriſt? Art *taught* by *Chriſt*, and *led* by *Chriſt*? doſt *believe* in *Chriſt*, and *obey Chriſt*? Doſt *perſevere* in the *way*, and *worſhip* of Chriſt? Art *faithful* (to) *Chriſt*? and *fruitful* (before) *Chriſt*? art a *Lover* of *Chriſt*, and of *thoſe* that are *Chriſts*? then draw *water* out of this *Well*; then *manifeſt* a holy, and a *Heavenly Triumph*, for there is a *Sufficiency* of *grace* in *Chriſt*

for thee, under all thy *troubles*, and *Trials*; under all thy *Temptations*, and *Tribulations*;

And he said unto me, My Grace is Sufficient for thee.

PSAL. 84. 11.

Jehovah God is a Sun, and a shield. Jehovah, will give grace, and Glory.

SIN

SIN. the Folly of Sinners.

Prov. 14. 9. Part thereof.

Fools make a Mock at Sin.

That *Solomon* [Iſraels *Sage*) was the *Author* of this *Book* in *general*, is *generally* acknowledged; but, ſo, as *David* of the *Pſalmes*; for, as all the *Pſalmes* were not *made* by *David*, ſo all thoſe *Proverbs* were not *made* by *Solomon*; but, as the *Pſalmes* are called *Davids*, ſo the *Proverbs* are called *Solomons*: Either (1) becauſe he was the *maker* of a *good*, and *great* part of them. Or [2] becauſe he was the *Collector*, and *Approver* of the reſt.

Now, as the *Author* of this *Book* of the *Proverbs* is eaſily known by his Name *Solomon*; the *Son* of *David*; *King* of *Iſrael*; ſo the *Argument* of this *Book*, is as eaſily known by the *Inſcription* it beats, the *Proverbs*.

A *Proverb*, and a *Parable*, differ more in

ſound, then in *ſenſe*; they are of vety neer *Affinity*. They are the *Speeches* of *Wiſedome*: They are the *Extracts*, and *Spirits* of *Wiſedome*. Theſe *Proverbs*, are called *Ænigmata*; darkſentences. So that a *Proverb*, properly ſignifie a *Parable*, and a *Parable* properly ſignifie a *Proverb*. *Proverbs*, as well as *Pſalmes*, are like *Iſlands*, that have [little] if [any] *Neighborhood* one with another, which *leads* me to the *words* of the *Text*; *Fools make a mock at ſin.*

Prov. 1. 1. 6.

This *Text*, is an entire *propoſition* of it ſelf; wherein you have 1. The *Perſon*. 2. A *Deſcription* of theſe *Perſons*. 1. A *Deſcription* of them by their *Folly*, *Fools*. 2. A *Deſcription* of their *Folly*. They make a mock at ſin.

Fools make a mock at ſin.

The *meditation* is made to my *hand*, and 'tis of the *Spirits* making; now, as who *ought*, ſo who *dares* [but a *daring* ſinner] go about to mend, what the *Spirit* have made, ſo [then] the *meditation* ſhall be *word* for *word*, with the *words* of the *Text*. That, *Fools make a mock at ſin.*

Meditation.

Now, if a *Methodical* diſcourſe, may not be blaſted, but bleſſed, three things by way of *method*; the *explaining* of it; the *confirming* of it; the *applying* of it.

Method,

1. The *Explaining* of it. Now (here) I ſhall

ſhall *enquire* after three things.

1. What this *Sin* is, that *Fools* make a *mock* at.

2. What this *Mocking* is, that *Fools* make at *Sin*.

3. What theſe *Fools* are, that make a *mock* at *Sin*.

1. What this *Sin* is that *Fools* make a mock at. Deſcription.

Sin (in the *Nature* and *Notion* of it) is a *tranſgreſſion* of the *Law*. *Sin*, ſuppoſeth a *law* in being, for where there is no *law*, there is no *tranſgreſſion*. But, where there is *ſin*, there is a *law*, & a *tranſgreſſion* of that *Law*. *Whoſoever committeth ſin tranſgreſſeth the Law, for ſin is a tranſgreſſion of the Law*; Or (according to the Greek *text*) And *Sin* is *Lawleſneſs*: Yea, *Sin* is not only the *tranſgreſſion* of a *Law*, but of a *good Law*. *For the Law is holy, and the Commandment holy, juſt and good.* Yea, the *tranſgreſſion*, not (only) of a *good* Law, but (alſo) of *Gods* Law. *If his children forſake* (*my*) *Laws and walk not in* (*my*) *judgements*: *If they break* (*my*) *Statutes, and keep not* (*my*) *Commandments*. So that *Sin* is the *tranſgreſſion* of a *Law*, of a *good* Law, of *Gods* Law. Now the Law *forbids* not (onely) the doing of *evil*, (whether in *thought*, *word* or *deed*,) but (alſo) *commands* the doing of *good*

Ro. 4. 15. Ἡ ἁμαρτία ἐστὶν ἡ ἀνομία.

Ro. 7. 12.

Pſ. 89. 30, 31.

good. So that to *omit* the *good commanded* as well as *commit* the *evil forbidden*, is *Sin.* As it is true, againſt the *Fruits* of the *ſpirit* there is no *Law*; no *Law* of *Condemnation*;
Gal.5.23. It is as true, againſt the *works* of the fleſh
Gal.5.19, there is *Law*, for they are all *againſt* the
20,21. *Law.* Whatever (then) doth *tranſgreſs* the *Law* of *God* (in *whole*, or in *part*) for,
Jam.2.10. (*Whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all*) Is (therefore) a *ſin*, and [therein] a *ſin*, whether it brake an *Affirmative*, or a *negative* precept; that is, whether it be the *Omiſſion* of *Good*, or *Commiſſion of Evil.*

2. What this *mocking* is, that *Fools* make at *ſin.* To this *Negatively*, and *Poſitively.*

Negativly

1. To *mock*, is to *beguile. Thou haſt mocked me theſe three times*, ſaid *Delilah* to *Sampſon* (*Judg.*16.15.) But thus you are not to underſtand it here.

2. To *mock* is to *deride.* Now, this *Deriſion* is either *inward*, or *outward.*

1. *Inward.* Then *perſons* are ſaid to *mock*, when (from their hearts) they *deride God* in his *Goodneſs*, *Word* and *Ordinances*, *with*
Pſa.35.16. *hypocritical mockers in feaſts.*

2. *Outward.* Now this is by *Geſture*, and by *Actions.*

1. By *Geſture. All that ſee me, laugh me to*
Pſa.22.7. *ſcorn, they open the lip, they ſhake the head.* But thus you are not to underſtand it here.

2. By

2. By *Actions. Others had trial of cruel mockings and ſcourgings, yea, moreover of bonds and impriſonments.* But thus you are not to underſtand it here. Heb. 11. 36.

2. To *mock*, is to ſpeak *lightly* and *ſparingly* of *ſin.* A *perſon* then *mocks* at *ſin*, when he ſpeaks of it, as *Lot* of *Zoar*, *Is it not a little one?* Thus, the wicked *Papiſts*, wickedly *diſtinguiſh*, between ſins *Venial*, and *Mortal*; a *diſtinction* not *legible* in the holy *Scriptures* of *truth*. *Paul* (who was of the higheſt *ſtature* in *grace*, though not in *Nature*) ſpeak expreſly. *The wages of ſin is Death.* Not only the *wages* of (this) *ſin*, and (that) *ſin*, but of (any) *ſin*, is *death*; the *ſecond* death, *Eternal* death. When *perſons* ſpeak of *ſin*, as many do of *Ceremonies*, are not theſe little ones? to *wear* this, & that, to *read*, and *bow*, &c. are not theſe little ones? ſo, to *ſpeak* this, and *do* that; are not theſe little things? To *ſpeak* thus, is to make a *mock* at *ſin*, and thus you are to *underſtand* it in the *Text*, *Fools make a mock at ſin*; that is, they ſpeak *lightly*, and *ſparingly* of it. 2. Poſitively. Gen. 19. 20. Ro. 6. 23.

3. Who theſe *Fools* are, that make a *mock* at *ſin.* To this *Negatively*, and *poſitively.* But to this *Generally*, and then *particularly.* 1. Negatively.

1. *Generally.* A *Fool* (liberally) is an *Ideot*; one *deſtitute* of *wit*; a *Perſon* of little or no *Capacity*; or *Diſcretion.* Thus the *wiſe* and the *fooliſh*, are *oppoſed.* *Who knoweth whether he ſhall be a wiſe man, or a fool?* Eccl. 2. 19. 1. By

2 Particularly.

1. By *Fools* sometimes *understand* those that *acknowledge* themselves to be so. *Let not a man deceive himself, if any man among you seemeth to be wise in this world, let him become a fool that he may be wise.* That is, (saith *Musculus*) let him be a *Believer*. *Christians* (formerly) were called *Credentes*; believing ones; as if their *Faith* had been their *Folly*, when 'tis the greatest Folly to be without *Faith*. But thus you are not to understand it here.

1. Cor. 3. 18.

2. By *Fools*, sometimes understanding those that are *accounted* by others so. *We are fools for Christs sake.* *Accounted* so by the *World*; thus not to be understood here.

2 Cor. 4. 10.

3. By *Fools*, sometimes understand those that have onely *Oyle* in their *Lamps*. *Five of them were wise, and five were foolish.* The *wise* were *those* that had *Oyle* in their *Vessels*, as well as in their *Lamps*; the *foolish* were *those*, that had *Oyle* in their *Lamps*, but not in their *Vessels*; but thus you are not to understand it here. *Fools make a mock at sin.*

Mat. 25. 2.

4. By *Fools*, sometimes understand *those*, that though they have *knowledge*, and *faith*, yet they have much *Ignorance*, and *unbeleif*, remaining in them. *Oh fools and slow of heart, to believe all that the Prophets have spoken*

Luke 24. 25.

ſpoken! But thus you are not to underſtand it in the *Text*, *Fools make a mock at ſin.*

5. By *fools*, ſometimes underſtand *worldly* men. *Thou fool, this night ſhall thy ſoul be required of thee.* Lu. 12. 20. But thus you are not to underſtand it in the *Text.*

2. By *fools*, ſometimes underſtand *wicked* men. *The fool hath ſaid in his heart there is no God.* Thus, you are to underſtand it in the *Text. Fools make a mock at ſin.* Pſa. 14. 1. Wicked men, that do not only *work* wickedneſs, but make *wickedneſs* their *work*, are the *fools* that make a *mock* at *ſin.* They that *play* with *ſin*, as the *Fiſh* with the *bait*, and *ſport* with the *Devil*, they are the *fools* that *make* a *mock* at *Sin. Fools make a mock at Sin.* But, if we look no farther then the *Text* and *Context*, 'tis *legible*, for *fools* are *oppoſed* to the *righteous*: *Fools make a mock at ſin, but with the righteous there is favour.* Theſe *righteous* ones, are thoſe that are *ſpiritually* and *actually* ſo, that are *concerned* in an *imputed* and *imparted* righteouſneſs.

2. The *confirming* of it. Now (here) I ſhall enquire after two things; Whether *fools* make a *mock* at *ſin*, and why *fools* make a *mock* at *ſin.*

1. Whether *fools* make a *mock* at *ſin.* If to make a *mock* at *ſin*, be to *think*, or *ſpeak lightly*,

2. *Poſitively.*

lightly, or *spearingly* of it; if to make a *Mock* at *sin*, be to *sport* with it (as undoubtedly) it is; then, that (*fools*) thus make a *mock* at *sin*, is *evident*. *It is a sport to a fool to do mis-*
Pro. 10. 23 *chief, but a man of understanding hath wis-dom. As a mad man that casteth fire-Brands*
Pro. 26. 18 19 *Arrows, and Death, so is the man that deceiv-eth his Neighbour, and saith, am not I in sport?* To make a *mock* at *sin*, is to *sport* with *sin*; And to *sport* with *sin*, is to take *pleasure*, and *delight* in *sin*. Thus *Israel* (according to the
Gen. 3. 4. flesh) *sported* themselves with their Whorish *Idolatries*; and this their *mocking* at *sin*, lay neer the *heart* of *God*. *Against whom do you sport your selves? Against whom make ye a wide mouth, and draw out the tongue? are ye*
Isa. 57. 4. *not Children of Transgression? a seed of falsi-hood?* Did not this lay *neer* the *heart* of *God?*

2. Why *Fools* make a *mock* at *sin?*

1. Because 'tis *possible* for these *so* to *do*. Look upon *Adam* (which was the first *man*) and there was in him (under the first *Crea-tion*) an innate *potentiality*, or *power* unto *sinning*. 'Tis true, *sin* never had a *being* from *God*; though *God* Created *Adam*, he did not *Create* sin in him; but *Adam* had (in himself) a *power* to *sin*, which is the *Original* of *sin*. Had there not been a *possibility* for *man* to *sin*,

and

and a *potentiality* in *man* unto *ſinning*, in *vain* had that *Threatning* been, *The day thou eat-eſt thereof, dying, thou ſhalt dye.* That is, Gen. 2. 1
no *ſooner* ſhalt thou *begin* to *live*, but thou ſhalt *begin* to *dye*, and *continue* dying, 'till thou beeſt *ſwallowed* up of *death*.

This *Threatning* (*dying thou ſhalt dye*) *God* gave in *Charge*, and againſt this *threatning* the *Serpent* laid his *ſiege*, *Ye ſhall not dying, dye.* Now (certainly) had there not been a *poſſibility*, and *potentiality* in *man* to *ſin*, *God* had not *given* this in *Charge*; for he cannot (without great *blaſphemy*) be *charged* with *vanity*. Beſides, the *Effect*, which the *ſiege*, and *Temptation* (from the *Serpent*, and the *woman* had) upon *Adam*, ſufficiently *proves*, that there was a *poſſibility* for *man* to *ſin*. *The woman, whom thou gaveſt to be with me, ſhe gave me of the Tree, and I did eat.* Gen. 3. 12.

2. Becauſe 'tis connatural unto theſe to *do* ſo. As it was *poſſible* for an *unfallen* man to *ſin*, ſo 'tis *connatural* unto *fallen* man to *ſin*. Look upon *man* in his *Conception*: *I was ſhapen in iniquity, and in ſin did my Mother conceive me.* As there is the *Original* of *ſin*, ſo there is *Original ſin*. Look upon *man* in his natural *Conſtitution*. *And God ſaw that the wickedneſs of man was great upon the earth,* Pſa. 51. 5.

and

Jen. 6. 5 *and that every imagination of the thoughts of his heart was onely evil*; not onely *evil*, but (*onely*) evil, *and that continually*. As there is the *Original* of *sin*, and *Original sin*. so there is *actuall* sin. Look upon *men* in their *Naturals*, and they are *Enemyes* to Col. 1. 21. *God*; to *good*; *to goodnes*. *And you who were sometimes alienated, and enemyes in your mind by wicked works*; Or (enemies (by) your mind (in) wicked works) *Yet now hath he reconciled*. The *Apostle* hath yet a higher strain. *Because the carnal mind*, 'Tis 'Εχθρα. nor 'Εχθρω. (or the minding of the flesh) is *Enmity against God, for 'tis not subject to the Law of God, neither indeed can be*. 'Tis *Enmity*, not an *Enemy*; for an *Enemy* may be *reconciled*, but *Enmity* is *irreconcileable*.

Usus. 3. The *Applying* of it. I shall make (onely) one *use* of this, and that's by way of *Counsel*: If *fools* make a *mock* at *sin*, suffer (then) the words of *Exhortation*.

But (here) I would speak to two *sorts* of *Persons*; the *spiritually* wise, and *sinfully* foolish.

1. To the wise. 1. To those that are *spiritually* wise.

1. Do *fools* make a *mock* at *sin*? *Mourn* (then) over this *sinful* mocking. Did the suffering of a place lay so near *Nihemiah's* heart, and shall not the *sinning* of a *place*, or *people*, lay near our *hearts*? *The wall of*

Je-

Jeruſalem *is broken down, and the Gates thereof are burnt with fire; and when I heard these things I wept, and mourned certain days, and faſted, and prayed before the God of Heaven.* A Jeſting with *ſin* makes a *man* a *fool* in *earneſt*. *Lot* had an expreſs from the *Angels*, to go out of *Sodom*, and all that he had; but *Lot*, upon his *intimation* of the *deſtruction* of that *vitious* City, and his *Invitation* out of that City, *ſeemed as one that mocked unto his ſons in law*. Let but one man reprove another for his *curſing* and *ſwearing*, for his *dancing* and *drinking*, for his *roaring* and *whoring*, he is as one that *mocketh*, and is *mocked* for his *Reproof*; Now, ſhall not this be laid to *heart*, and *mourned* over? Oh, how near did the *violating* and *vitiating* of the *Law* of *God*, lay the heart of the *Pſalmiſt*! *Rivers of tears run down mine eyes*; but what's the matter? The *Pſalmiſt* is ready (as it were) to *weep* out his *eyes*, and *drown* himſelf in his own *tears*; but what's the matter? *becauſe they keep not thy Law. They* that *keep* not the *Law*, *break* the *Law*, and they that *break* the *Law*, *keep* not the *Law*, and this *lay* near the *Pſalmiſts* heart. May we not joyn *iſſue* with him, and make it the *matter* of our *requeſt* as he did? *Oh that mine head were full of water,*

Neh. 1. 3, 4.

Ge. 19. 12

Ge. 19. 14

Pſ. 119. 136.

and mine eyes a fountain of tears! Why? becauſe *Fools make a mock at ſin.* Let this (then) be for a *Lamentation.*

2. Do *Fools make a mock at ſin?* *Bleſs* God (then) for the difference *Grace* hath *made.* Ther's a *vaſt* difference, *between* making a *mock* at *ſin,* and a *mourning* for *ſin*; between a *boaſting* of *ſin,* and a being *burdened* for *ſi*; between a *glorying* in *ſin,* and a being *grieved* for *ſin.* Now, *ſoul,* doſt thou *grieve* (for) *ſin,* when, and while others *glory* (in) *ſin?* Art thou *burdened* (for) *ſin,* when and while others *boaſt* (of) *ſin?* Doſt thou *mourn* (for) *ſin,* when, and while others make a *mock* (at) *ſin?* Oh *bleſs* God (then) for the difference that the *God* of *grace,* and the *grace* of *God,* hath *made* between thee, and *others!* Oh let that word *ring* in thine *eares,* and be ready always to *avouch* the *truth* of it! *who maketh thee to differ from another? and what haſt*
1 Cor. 4. 7. *thou, that thou didſt not receive?*

3. Do *Fools make a mock at ſin?* Stand (then) in *awe,* and *ſin* not. Believe it, a *Chriſtian* cannot *ſin* at a *cheap* rate; *ſin* coſt the Saint dear. Oh the *pains* of *Body,* and *pangs* of *ſoul,* that ſin *coſt!* Oh! 'tis far better *ſuffering* then *ſinning,* for a *man* may *ſuffer* and not *ſin* (*In all this Job ſinned not*;) but a man cannot *ſin,*

ſin, but he muſt *ſuffer*; *And Peter went out, and wept bitterly*. Who would (that is in his *wits*, and have not *given* to his *reaſon* a *bill* of *divorce*) *diſoblige* a *Friend*? and *provoke* a *Foe*? As God (therefore) is the beſt *Friend*, and ſhould not be *diſobliged*, ſo he is the worſt *Foe*, and ſhould not be *provoked*. *Stand in awe, and ſin not.* Oh, 'tis better to *ſuffer*, then to *ſin*; *better* to *ſuffer* a *thouſand* times, then to ſin *once*; and *better* to *ſuffer* a thouſand *Deaths* (if a *man* could *ſuffer* ſo many) then to *ſin*, and *ſuffer* for *ſin*, the *ſecond* death. Oh *ſoul* get into a *Cloſet* (*while fools make a mock at ſin*) and there cry, Oh Lord, let me be *ſick*, rather then *ſinning!* Oh, Lord, let me be *ſighing*, rather then any thing! Oh let me rather *dye* [to] *ſin*, then *live*, and *ſin*! Oh let me [rather] *dye*, that I might not *ſin*, then *live*, and *ſin*! Pſal.

1. Doſt *make a mock at ſin*? *Tremble* foul, for *God* is not *mocked*. Thou mayeſt *deceive* thy *ſelf*, and deceive *others*, but thou canſt not deceive *God*. It is *impoſſible* to *impoſe* deceit upon *God*. *Be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap. He that ſoweth to the fleſh, ſhall of the fleſh reap corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life Everlaſting.* Gal. 6. 7, 8. 2. *To the fooliſh.*

Thou mayſt make a *mock* at *ſin*, and make a *mock* at the *grace* of *others*, as *Iſhmael* did at the *grace* of *Iſaac*, but *God* cannot be *mocked*. *And* Sarah *ſaw the ſon of* Hagar *the* Egyptian, *which ſhe did bear unto* Abraham, *mocking*.

2. Doſt make a *mock* at *ſin*? *Tremble*, ſoul, for as *thou* art *mocking* in a time of *proſperity*, ſo *God* will be *mocking* in a time of *adverſity*.

Prov. 1.24, 26, 27. *Becauſe I have called, and ye refuſed; I have ſtretched out my hands, and no man regarded; but ye have ſet at nought all my counſel, and would none of my reproof:* But what then? *I alſo will laugh at your calamity, I will mock when your fear cometh, when your fear cometh as deſolation, and your deſtruction cometh as a whirlwind.* To make a *mock* at ſin, is to *ſport* with ſin; To this the Apoſtle ſpeaks, *Sporting themſelves with their own deceivings.* And to *ſport* with ſin, is to take *pleaſure* and *delight* in ſin. As 'tis the *Spirit* of *Godlineſs* to *delight* in *God*, ſo 'tis the *ſpirit* of *ſinfulneſs* to *delight* in *ſin*. *Sin* is the element of a *ſinner*. *That they all might be damned which believed not the truth, but had pleaſure in unrighteouſneſs.* The *Fiſh* is not more in its *element*, when in the *water*, then a *ſinner* is in his *element*, when he

2 Theſſ. 2.

he is *ſinning*; ſinning with a *high* hand; ſinning with *both* hands; when he is *adding Drunkenneſs to Thirſt, adding ſin to ſin.* To *mock* at *ſin*, is to *ſport* with *ſin*; to *ſport* with *ſin*, is to take *pleaſure* in *ſin*. There are many (and is it not *pitty* there ſhould be *any*?) that do not (onely) take *pleaſure* in their *own* ſinning, but (alſo) in the ſinning of *others*; but againſt theſe the *Apoſtle* thunders; *Who knowing the Judgment of God, (that they which commit ſuch things, are worthy of Death) not onely do the ſame, but have pleaſure in them that do them.* Now, *thoſe* are the *Perſons* that are *mockers* at *ſin*, and theſe (ſeem to me) to be under a *prodigious preparation*, and *qualification*, for *deſtruction*, and *damnation*. Rom. 1. 32.

3. Doſt make a *mock* at *ſin*? *Go* (then) and *ſin* no *more*; may not I ſay to *thee*, as *Chriſt* did to the *Adultreſs*? *Go and ſin no more.* May not I (alſo) ſay to *thee*, as *Chriſt* did to the *impotent* man? *Sin no more, leaſt a worſe thing come unto thee.* Now, that thou mayſt not *make* any more a *mock* at *ſin*, take theſe following *Conſiderations*. Jo. 8. 11. Jo 5. 14.

1. Ther's but *one* thing in all the *World*, that's *oppoſite* to the *well-being* of *man*, and that's *ſin*. *Sin*, is *againſt* the *well-being* of *man* in this life. 'Tis true, *man* was born *Conſiderations.*

to a great *eſtate*, but by *Sin* (which was, and is *Treaſon* againſt God) he *forfeited* all; *Paradiſe* was Mans *Inheritance*, but *God* (for his *ſin*) *diſpoſſeſſed* him of it. *Man* was *Emperour* of *Eden*, but *God* (for his *Sin*) *baniſhed* him his *native* Countrey. We *brought nothing into this*
1 Tim. 6. 7. *world, and it is certain we can carry nothing out. Man*, in this *world* is but a *Tenant* at *will*, and ſeeing he *deſerves* nothing he ſhould be *content* (with) and *thankful* (for) *any* thing; Now, wilt thou make a *mock* at *ſin*?

2. There's but *one* thing in all the *world* that's againſt the *Being* of *man*, and that's *ſin*: As *ſin* would not ſuffer a *man* to be *well* in the *world*, ſo not ſuffer a *man* to be *long* in the *world*. *Sin* is not (only) againſt the *well-being*, but (alſo) againſt the *very being* of *man*. *Sin* would not (only) that *man* ſhould not be *well*, but (alſo) that he ſhould not at all *be*. Oh, how many doth *Sin ſtrangle* in the Womb! Oh, how many *Abortives* and *Miſcarriages* doth *Sin* make! Oh, how many doth *Sin* ſend from the *Cradle* to the *Grave*, that have *run* their *race* before they begin to *go*! *Man* no ſooner *begins* to *live*, but he *begins* to *die*. *Sin* hath *reduced* mans *age* to a very little *pittance*; from *almoſt* a *thouſand* years, to a

few

few years, yea, to a *few* days. *He* that is *born* to *day*, is not *ſure* to *live* a *day*. *He* that is *born* to *day*, is *old* enough to *die*. *For, what is our life? it is even as a vapour, which for a little time appeareth, and then vaniſheth away.* Now, wilt thou *make* a *mock* at *ſin*? Jam. 4.14

3. There's but *one* thing in all the *world*, that is a *Reproach* to *Perſons*, and that's *Sin*. *Sin* lays a *perſon* under *infamy*. *Sin* is ſuch a *ſhot* and *ſtain*, as nothing but *blood* will *waſh* out. 'Tis not (properly) a *reproach* for a *perſon* to be *poor*; *Poverty* is not (properly) a *reproach*; *He that mocketh the poor, reproacheth his Maker*: *The poor and the rich, the Lord is the Maker of them all.* But now, *ſin* is a *reproach* to *perſons*, a *Reproach* to *Nations*. *Righteouſneſs exalteth a Nation, but ſin is a reproach to any people*, or (according to the Margent) *Nations*. *Righteouſneſs* exalteth a Nation but ſin is a reproach to *Nations*. Now is *ſin* thus, and wilt *thou* make a *mock* at it? Pro. 14.34

4. There's but *one* thing in all the *world* that's a *ruine* to *perſons*, and that's *Sin*. *Ahaz* would *ſacrifice* to the *gods* of the *King* of *Syria*, that they might *help* him, but *they* were the *ruine* of *him* and of all *Iſrael*. *Sin* is not only the *reproach* of a *perſon*, but the *ruine* of a *perſon*, not only the *reproach* of a *Nation*, but the *ruine* of a *Nation*. *Repent ye*

and

Ezek. 18. 30. *and turn from all your transgressions, so iniquity shall not be your ruine.* Now, *Soul*, is *sin* thus, and wilt *thou* make a *mock* at it?

5. Ther's but *one* thing in all the *world* contrary to the *Image* of *God*, and that's *sin*. *Grace* and *Holiness*, *stampt* upon the *soul*, is the *Image* of *God* upon the *soul*. *God* made *Man* in his own *likeness*, that is, in *righteousness* and *holiness*, for so the Apostle wordeth it, *And put on the new man, which after* Eph. 4. 24. *God is created in righteousness, and holiness of truth.* Now, *Sin* is as contrary to *holiness*, as *deformity* to *beauty*, as *darkness* to *light*, as *death* to *life*, as *Hell* to *Heaven*. *Sin* is the *Devils* Image, *Grace* is *Gods* Image. *Sinners* are like 1 Jo. 3. 8. *Satan*. *He that committeth sin, is of the Devil.* *He* is not (only) a *servant*, but a John 8. 44 *child* of the *devil*. *Ye are of your Father the devil*, said a *sinless* Jesus to the *sinful* Jews. Never was a *child* more like a *father*, then a *sinner* is like *Satan*. Now, wilt thou *make* any *longer* a *mock* at *sin*?

6. Ther's but *one* thing in all the *world* that's *opposite* to the *people of God*, and that's *Sin*. 'Tis *Sin*, and *Sin* onely that *wars* against the *seed* of *God*, and Gal. 5. 17. of *Grace* in them. *The flesh lusteth against the*

the Spirit. 'Tis true, *Sin* and *Satan* cannot *hate* thee, ſo much as God *loves* thee; nor do thee ſo much *hurt* as *God* can do thee *good*; but *Sin* and *Satan* too will do their *worſt*. *Dearly beloved,* 2 Pet. 2. 11. *I beſeech you as Pilgrims and Strangers, abſtain from fleſhly luſts*; Why? *which war againſt the ſoul.* Now, wilt *thou* (any longer) make a *mock* at *ſin?*

7. There's but *one* thing in all the *world*, that's *contrary* to the *Nature* of *God*, and that's *Sin*. *God* is *holy*, his *Name* is *holy*, his *Nature* is *Holineſs*. As his *Name* is, ſo is *He*; *Holy*, all *holy*; yea, he is ſo, and cannot but be ſo. *God* is (without *compare*) for *holineſs*; *Who is like unto thee,* Jehovah, *among the Gods? who* Ex. 15. 11. *is like unto thee glorious in holineſs, fearful in Praiſes, doing wonders?* Now, as *God* is *holy*, all *holy*, altogether *holy*, alway *holy*; ſo *ſin* is *ſinful*, all *ſinful*, altogether *ſinful*, alway *ſinful*. *In me,* (that is, in my Ro. 7. 18. *fleſh*, in my *corrupt* nature) *dwelleth no good thing.* As, in *God*, there is no *evil*, ſo in *ſin* there is no *good*. As *God* is the *chiefeſt* of *Goods*, ſo *ſin* is the *chiefeſt* of *evils*. As no *good* can be *compared* with *God* for *goodneſs*, ſo no *evil* can be *compared* with *ſin* for *evil*; Now, wilt *thou* (any longer)

[longer] make a *mock* at *ſin?*

8. Ther's but *one* thing in all the *world*, that's an *enemy* to the *Trinity*, and that's *ſin*. As *God* is the greateſt *enemy* to *ſin*, ſo *ſin* is the greateſt *enemy* to *God*. *Sin*, is againſt the very *eſſence* and *exiſtence* of *God*. *Sin* is an *enemy* to the *Father*, *Son*, *Spirit*.

1. *Sin*, that's an *enemy* to the *Father*. They are *Sinners* that ſay, *Depart from us,* Iob 21.14 *for we deſire not the knowledge of thy wayes.*

2. *Sin*, that's an *enemy* to the *Son*. They were *Sinners* that ſaid, *Crucifie him, cru-* Io. 19.6. *cifie him.*

3. *Sin*, that's an *enemy* to the *Spirit*. They are *Sinners* that *reſiſt* the *holy Spi-* Acts 7.51. *rit*; *As your Fathers did, ſo do ye.* Thus, *Sin* is an *enemy* to *Father*, *Son*, *Spirit*. Though *Sin* be againſt *(all) good*, yet not ſo much againſt *any good* as againſt *God*, and that becauſe he is the chiefeſt *good*; Now, wilt *thou*, any longer, *make* a *mock* at *Sin*? But, as I did *begin*, ſo I muſt *end*: Oh ſoul! *hug* no *longer* this *Monſter*; this *Monſter* of *Monſters*; *Play* no *longer* with this *bait*: Oh do not any longer *play* with *Hell*, and *ſport* with the *Devil*! Oh *flee* from *Sin*, as from a moſt *Peſtilential* plague! Oh let this *Text* and *Truth* ring

in thine *eares*, *whenſoever*, and *whitherſoever* thou *goeſt*! *Fools make a mock at Sin.*

Fools make a mock at Sin, but with the Righteous there is favour.

τὰ ὀψώνια τῆς ἁμαρτίας, θάνατος, Rom. 6. 23.

FINIS.

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